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GROTON, CONN.

1705-1905

BY

CHARLES R. STARK

Member of

New England Historic Genealogical Society

Rhode Island Historical Society

New London County Historical Society

"And as far as I remember, the inhabitants of granite countries have always a force and healthiness of character, more or less abated or modified, of course, according to the other circumstances of their lives, but still definitely belonging to them as distinguished from the inhabitants of the less pure districts of the hills."

John Ruskin

STONINGTON, CONN

PRINTED FOR THE AUTHOR BY

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Charles R. Clark

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PREFACE

This history of my native town was undertaken in loving remembrance of my uncle, the late Judge William H. Potter, my school instructor and afterwards my business partner.

He awakened within me a love for the subject which was encouraged and stimulated by my association in later years with Rev. Frederick Denison, A. M. Both these gentlemen had written Groton histories. That of Judge Potter was largely destroyed by a fire in his office, the only manuscript volume saved having come into my possession after his death. That of Mr. Denison was given to me shortly before his death and I have availed myself of the liberty given to me to make such use of them as I deemed proper. It has been my aim to gather up and put into permanent form much that has been published at random pertaining to the history of the town. I have tried to be accurate in my statements and to publish nothing that is not well authenticated. It has been a labor of love, entered upon with no hope of reward beyond the satisfaction that comes from giving to the public the history of this noble old town—a town noted for its historical associations and its primacy along many lines.

Here was won the first decisive victory in Indian warfare, here was fought the most serious battle of the Revolution in Connecticut. Here was founded the first Baptist church in the State and here was born the first Episcopal bishop in America. In Groton in 1725 was launched the first large ship built in America and near the same spot in 1905 were put afloat the two largest merchant steamers that have so far been constructed in this country. The town was the home of the clipper ship captain who made

the quickest passage ever made between New York and San Francisco, as well as that of the captain who made the greatest number of passages around Cape Horn.

It will be noted that I have adhered to what I believe to be the original method of spelling "Pequonnoc."

I had hoped to bring out this book in 1905, the date of the 200th anniversary of the founding of the town, but the death of a business associate made such changes in my business relations and multiplied my cares to such an extent as to render the undertaking impossible. I have, however, ended the history at that date.

I wish to express my thanks to the Massachusetts Historical Society for permission to use "Mason's Account of the Pequot Fight," to Professor William Allen Wilbur, Dean of George Washington University, and Henry R. Palmer for their kindly assistance and helpful suggestions, to Miss Anna B. Williams of New London for use of the chapter on the "Rogerenes," to George E. Tingley of Mystic, Walter F. Brooks of Worcester and John R. Hess of Providence, for the use of illustrations, and to all friends who have in any way assisted in the preparation of the work.

Charles Rathbone Stark

GROTON, CONN. 1705-1905

CHAPTER I

INTRODUCTION

WHEN the crowned heads of Europe in conjunction with the Pope of Rome proceeded to parcel out the New World among its discoverers, New England was allotted to Great Britain, by virtue of having first been seen by Sebastian Cabot in 1498. The account of his voyage is quite vague, though in the year above mentioned he is believed to have sailed from Labrador to Cape Hatteras.

His claim to the discovery was disputed, however, by France, who laid claim to the country by virtue of its discovery by Verazzano in 1524.* Verazzano was a Florentine navigator, who made several voyages to America in the employ of the King of France, and on one of these voyages, in 1524, he sailed from the Bay of New York, skirting Long Island, passing Block Island and entering Narragansett Bay. It is probable that on one or the other of these voyages Europeans for the first time looked upon the fair shores of Groton. Adrian Block, the Dutch navigator, explored the coast of Connecticut in 1614, and has left a map showing his explorations, which is to this day a fair outline of its coast.

The natural appearance of the land was not greatly different then from what it is today. The same hills were crowned with forests, the same streams found their way to the sea through the same valleys, and the same mighty granite ledges gave a rock-ribbed appearance to the land,

* "A Half Century of Conflict," Parkman, pp. 47 and 49.

and protruded into the sea itself. Here and there could be found a clearing, made perhaps by some fierce forest fire, which had swept unchecked through the trees, leaving a place where the rude savage planted his wigwam and cultivated his maize. The low lands along the river banks were also probably bare of trees, and abounded with sea fowl, which, with fish and clams, comprised no small part of the diet of the natives. It is not known what tribe inhabited this region when it was first discovered, but at the time of the English occupation the Pequots held sway.

They were a fierce and warlike race, an offshoot from the Mohegans, that not long before had fought their way from beyond the Hudson, across the southern part of the present State of Massachusetts, until striking the fertile valley of the Connecticut they turned southward towards the coast, thrusting themselves like a wedge through the tribe of Niantics, and established their headquarters in what is now the town of Groton. The Niantics were divided, a part being beyond the Pawcatuck in Rhode Island, and a part beyond the Niantic in Connecticut.

The Dutch made the first settlement in Connecticut, at the mouth of the river of that name, in 1632. The English at Boston and Plymouth had been invited the previous year to come and settle on the Connecticut River, so it is quite probable that the Dutch came by invitation of the natives. In June 1633 Governor Van Twiller of New Netherlands sent a party up the river as far as the site of the present city of Hartford, where they purchased land of Wapuyquart, or Wapigwooit, the grand sachem of the Pequots, styled in the treaty Chief of Sickenames (Mystic) River, and owner of the Connecticut. It was not long before the Pequots quarreled with the Dutch, and the latter killed Wapuyquart or Wapigwooit, and his son Sassacus became a sachem in his stead. In October 1633 William Holmes of Plymouth sailed up the Connecticut, and defying the Dutch at Hartford sailed past their fort and landing at Windsor erected a trading house, thus beginning the first English settlement in Connecticut. The land on which this trading

house was erected had been purchased of the sachems of the River Indians, whom the English considered its rightful owners, and “*thus, on the very first settlement of the English in Connecticut, they offered a distinct, though perhaps an unintentional insult and injury to the most powerful tribe in the country. The Pequots had conquered this portion of the Connecticut valley, and had obliged its original owners to submit to their authority.

“Their claim had been acknowledged by the Dutch: it was confirmed by immemorial Indian custom: and it was at least as just as that by which some civilized and christianized nations hold large portions of the globe.” The Pequots were too busy with their war with the Dutch to make open protest to this slight, though it must have rankled within, and we cannot tell how much it may have had to do with the final outbreak. During the summer of 1633 had occurred the murder of Captains Stone and Norton by the Pequots and their tributaries the Western Niantics. These men were English traders from Virginia, who had entered the Connecticut River for the purpose of trading with the Indians. A number of the Pequots were allowed on board the vessel and were hospitably entertained. While the crew were asleep they were cruelly murdered and the vessel was plundered. When called to account for the crime by the English, Sassacus pleaded that he thought the men were Dutch and made other excuses which were not acceptable.

The Pequots proved themselves to be skilful diplomats, and for more than two years succeeded in deferring settlement. They sent an embassy to Boston, seeking to convince the authorities that the murdered men were the aggressors and justifying the Indians in their action, winding up with the proffer of a present of “otter-skin coats and beaver and skeins of wampum”—their olive branch of peace. The English were suspicious of their motives, and while accepting the present did not cease their demands for the surrender of the murderers. In the

* “History of the Indians of Connecticut,” DeForest, p. 76.

fall of 1635, John Winthrop, Jr., acting under a grant from Lord Say and Sele and Lord Brook and other patentees of Connecticut, with a party of twenty men from Boston, effected a settlement at Saybrook, thus securing control of the Connecticut River and its adjacent territory. They were just in time to forestall similar action on the part of the Dutch, who had designs on the fertile valley of the Connecticut. Lion Gardiner was the engineer in command under Winthrop, and he spent the winter of 1635-6 in the erection of a fort and of houses for the colonists. He seemed to take a more favorable view of the Indian character and course of action than did the people of Massachusetts Bay, and cultivated friendly relations with them. Miss Caulkins writes thus:* "It is not to be assumed, however, that the friendship of the Pequots was founded on any higher principle than greediness of gain or desire of obtaining assistance against the Narragansetts. The government of Massachusetts distrusted all their pretensions, and while Winthrop was still at Saybrook sent instructions to him to demand of the Pequots 'a solemn meeting for conference' in which he was to lay before them all the charges that had been brought against them; and if they could not clear themselves, or refused reparation, the present which they had sent to Boston (and which was now forwarded to Saybrook) was to be returned to them, and a protest equivalent to a declaration of war was to be proclaimed in their hearing. These instructions were dated at Boston, July 4, 1636, and together with the present were brought to Saybrook by Mr. Fenwick and Mr. Hugh Peters, with whom came Thomas Stanton to act as interpreter. Lieut. Gardiner notes the arrival of Mr. Oldham at the same time, in a pinnace, on a trading voyage. The others came by land. The Pequot sachem was sent for and the present was returned. Lieut. Gardiner, who foresaw that a destructive war would be the consequence, made use of both argument and entreaty to prevent it, but in vain."

* "History of New London" p. 28.

Just at this time occurred the murder of John Oldham at or near Block Island. He was an English trader of some unsavory notoriety at home, and engaged in trade with the Indians. The true cause of his murder is unknown, but it is thought to have been jealousy of his connections with the Pequots. The Narragansetts and Niantics were suspected of duplicity in this affair, and Canonicus was called to Boston to explain his connection with it, but he succeeded in proving his innocence to the satisfaction of the authorities, and fastened the responsibility upon the Indians of Block Island. The action of the colonists was sharp and decisive. We again quote from Miss Caulkins:*

"The murder of Mr. Oldham caused great excitement. Not only all the Indians of Block Island, but many of the Niantic and Narragansett sachems, were accused either of being accessory to the crime, or of protecting the perpetrators. An expedition was forthwith fitted out from Boston for the purpose of 'doing justice on the Indians' for this and other acts of hostility and barbarism. Ninety men were raised and distributed to four officers, of whom Capt. John Underhill, who wrote an account of the expedition, was one. The superior command was given to Capt. John Endicott. His orders were stern and vindictive: 'To put to death the men of Block Island, but to spare the women and children and to bring them away, and to take possession of the island; and from thence to go to the Pequods, to demand the murderers of Capt. Stone and other English, and one thousand fathom of wampum for damages, etc., and some of their children for hostages, which if they should refuse they were to obtain by force.' (Winthrop's Journal, Vol. 1, p. 192). These orders were executed more mercifully than they were conceived. Endicott's troops did little more than alarm and terrify the natives by sudden invasions, threats, skirmishing and a wanton destruction of their few goods and homely habitations. At Block Island they burned two villages containing about sixty wigwams, with all their mats and corn,

* "History of New London" p. 29.

and destroyed seven canoes. Capt. Underhill says that they also 'slew some four Indians and maimed others'. From thence they proceeded to Saybrook to refresh themselves, and obtaining from Lieut. Gardiner a reenforcement of twenty men in two shallops, they sailed for Pequot Harbor, in order to demand satisfaction for the murder of Captains Stone and Norton in 1633. The next morning the English vessels proceeded into the harbor. From the east side, now Groton, the natives flocked to the shore to meet the strange armament, apparently unconscious of offence. And now a canoe puts off from the land with an ambassador: 'A grave senior, a man of good understanding, portly carriage, grave and majestical in his expressions:' who demands of the English why they come among them? The latter reply:

"The Governors of the Bay sent us to demand the heads of those persons that have slain Capt. Norton and Capt. Stone, and the rest of their company; it is not the custom of the English to suffer murderers to live."

"The discreet ambassador, instead of an immediate answer to this demand, endeavored to palliate the charge. Capt. Stone, he said, had beguiled their sachem to come on board his vessel, and then slew him; whereupon the sachem's son slew Capt. Stone, and an affray succeeding, the English set fire to the powder, blew up the vessel and destroyed themselves. Moreover, he said, they had taken them for Dutchmen; the Indians were friendly to the English, but not to the Dutch, yet they were not able always to distinguish between them. These excuses were not satisfactory: the English captain repeats his demand: 'We must have the heads of these men who have slain ours, or else we will fight. We would speak with your sachem.' 'But our sachem is absent,' they reply: 'Sassacus is gone to Long Island.' 'Then,' said the commander, 'go and tell the other sachem. Bring him to us that we may speak with him, or else we will beat up the drum, and march through the country and spoil your corn.' Hereupon the messenger takes leave, promising to find the

sachem: his canoe returns swiftly to the shore and the English speedily follow. 'Our men landed with much danger, if the Indians had made use of their advantage, for all the shore was high with ragged rocks.' But they met with no opposition, and having made good their landing, the Indian ambassador entreated them to go no further, but remain on the shore, till he could return with an answer to his demands. But the English, imagining there was craft in this proposal, refused. We were 'not willing to be at their direction,' says Underhill, but 'having set our men in battalia, marched up the ascent.' From the data here given, it may be conclusively inferred that they landed opposite the present town of New London and marched up some part of that fair highland ridge which is now hallowed with the ruins of Fort Griswold and overshadowed by the Groton Monument.

"To the summit of this hill, then in a wild and unobstructed condition, the English troops toiled and clambered, still maintaining their martial array. At length they reach a level, where a wide region of hill and dale, dotted with the wigwams and corn-fields of the natives, spreads before them. And here a messenger appears, entreating them to stop, for the sachem is found and will soon come before them. They halt, and the wondering natives come flocking about them unarmed. In a short time some three hundred had assembled, and four hours were spent in parley. Kutshamokin, a Massachusetts sachem, who had accompanied the English, acted as interpreter, passing to and fro between the parties, with demands from one and excuses from the other, which indicate a reluctance on the part of Endicott to come to extremities, and great timidity and distrust on the side of the Indians. The object of the latter was evidently to gain time for the removal of their women and children, and the concealment of their choicest goods, which having been in great part effected, the warriors also began to withdraw. At this point the English commander hastily put an end to the conference, bade them take care of themselves,

for they had dared the English to come and fight with them, and now they had come for that purpose. Upon this the drums beat for battle, and the Indians fled with rapidity, shooting their harmless arrows from behind the screen of rocks and thickets. The troops marched after them, entered their town and burnt all their wigwams and mats. Underhill says, 'We suddenly set upon our march, and gave fire to as many as we could come near, firing their wigwams, spoiling their corn, and many other necessities that they had buried in the ground we raked up, which the soldiers had for booty. Thus we spent the day burning and spoiling the country. Towards night embarked ourselves.' "

This expedition resulted only in confirming the enmity of the Pequots. Lion Gardiner had said to Endicott at Saybrook, "You have come to raise a nest of wasps about our ears and then you will flee away," and vainly endeavored to dissuade him from carrying out his object. Open warfare was carried on during the winter of 1636-7. Sassacus was the possessor of that foresight which is one of the marks of greatness, and he seems to have realized the danger confronting the red man—to have seen the impossibility of the two forms of civilization dwelling side by side. Waiving his pride and haughty arrogance he sent messengers to the Narragansetts trying to engage them in an alliance against the English. The dangers confronting the Indians were portrayed in glowing colors: the difficulties of war with the colonists were not overlooked but the policy ever afterwards pursued by the Indians was outlined, viz., to torture and kill individuals, outrage women and children, rob and destroy houses, crops and cattle, and so to make it impossible for the white men to live in the country, in the hope that they would be forced to return to the land from whence they had come. What the outcome of these negotiations might have been but for the intervention of one man is problematical. Hearing of the efforts of the Pequots to enlist the Narragansetts the

authorities at Boston begged the services of Roger Williams. He tells of his efforts in a letter to Major Mason, June 22, 1670.* "When the next year after my banishment the Lord drew the bow of the Pequod war against the country, in which, Sir, the Lord made yourself, with others, a blessed instrument of peace to all New England, I had my share of service to the whole land, in that Pequod business, inferior to very few that acted, for

"(1) Upon letters received from the Governor and Council at Boston, requesting me to use my utmost and speediest endeavor to break and hinder the league labored for by the Pequods against the Mohegans and Pequods against the English (excusing the not sending of company and supplies by the haste of the business) the Lord helped me immediately to put my life into my hand, and, scarce acquainting my wife, to ship myself, all alone, in a poor canoe, and to cut through a stormy wind, with great seas, every minute in hazard of life, to the Sachem's house.

"(2) Three days and nights my business forced me to lodge and mix with the Pequod ambassadors, whose hands and arms, methought, 'wreaked' with the blood of my countrymen, murdered and massacred by them on Connecticut River, and from whom I could not but nightly look for their bloody knives at my throat also.

"(3) When God so wondrously preserved me, and helped me to break to pieces the Pequods' negotiation and design, and to make and promote and finish, by many travels and charges the English league with the Narragansetts and Mohegans against the Pequods, I gladly entertained at my house in Providence, the General Stoughton and his officers, and used my utmost care that all the officers and soldiers should be well accommodated with us," etc.

The scale, for a time evenly balanced, was finally turned in favor of the English and a treaty was entered into, which was never broken during the lifetime of Canonieus. The disappointed and enraged Pequots at once commenced war upon the English and during the fall of 1636 several

* Letters of Roger Williams 1632-1682. Bartlett p. 338.

skirmishes and ambuscades around Saybrook resulted in loss of life. In April 1637 the Pequots made a raid upon Wethersfield, killing eight men and women, carrying away two girls as captives, besides destroying much property. These affairs roused the colonists to action and on May 1 a court convened at Hartford, at which for the first time all the towns were represented by committees. After considering the whole matter it was voted* "that there shalbe an offensive war agt the Pequoitt, and that there shalbe 90 men levied out of the 3 Plantacons, Harteford, Wethersfield & Windsor (vizt) out of Harteford 42 Windsor 30, Wethersfield 18: under the Commande of Captaine Jo. Mason & in case of death or sickness under the Comand of Rob'te Seely Leift & the 'ldest Srieant or military officer survivinge, if both these miscary." No time was lost in recruiting, and on the 10th of May, 1637, the company of ninety men, accompanied by seventy Mohegan Indians under the command of Uncas, embarked for Saybrook. Massachusetts had voted to raise two hundred men and Plymouth forty, but Capt. Mason determined not to wait for their arrival, but to proceed at once to the task in hand. In our next chapter, by permission of the Massachusetts Historical Society, we shall give Capt. John Mason's account of the battle.

* Colonial Records of Conn. Vol. 1, p. 9.

CHAPTER II

A BRIEF HISTORY OF THE PEQUOT WAR :

Especially of the Memorable Taking of their Fort at Mistick in Connecticut in 1637. Written by Major John Mason, a principal Actor therein, as then chief Captain and Commander of Connecticut Forces.

With an Introduction and some Explanatory Notes by the Reverend Mr. Thomas Prince.

Psal. XLIV. 1-3. We have heard with our Ears, O God, our Fathers have told us, what Work Thou didst in their Days, in the times of old: How Thou didst drive out the Heathen with thy Hand, and plantdst Them: how Thou didst afflict the People and cast them out. For they got not the Land in Possession by their own Sword, neither did their own Arm save them: but thy right Hand, and thine Arm, and the Light of thy Countenance, because Thou hadst a Favour unto them.

Psal. Ch. 18. This shall be written for the Generation to come: and the People which shall be Created, shall praise the Lord.

Boston: Printed and Sold by S. Kneeland and T. Green in Queen Street, 1736.

Introduction

IN my Contemplations of the Divine Providence towards the People of New-England, I have often tho't what a special Favour it was, that there came over with the first Settlers of Plimouth and Connecticut Colonies, which in those Times were especially exposed to the superior Power of the Barbarians round about them; Two brave Englishmen bred to Arms in the Dutch Netherlands, viz. Capt. Miles Standish of Plimouth, and Capt. John Mason of Connecticut: Gentlemen of tried Valour, Military Skill and Conduct, great Activity, and warm Zeal for that noble Cause of Pure Scriptural Religion, and Religious Liberty, which were the chief original Design and Interest of the Fathers of these Plantations; and who were acted with such eminent Degrees of Faith and Piety, as excited them to the most daring Enterprizes in the Cause of God and of

his People, and went a great way to their wonderful Successes.

Like those inspired Heroes of whom we read the History in the Eleventh Chapter of Hebrews-By Faith, they not only chose to suffer Affliction with the People of God than to enjoy the Pleasures of Sin for a Season; esteeming the Reproach of Christ greater Riches than the Treasures of Egypt: But by Faith they even forsook the same, passed thro' the Sea, subdued Kingdoms, wrought Righteousness, obtained Promises, waxed valiant in Fight, and turned to flight the armies of the Aliens.

The Judicious Reader that knows the New English History, cannot think these Scripture Phrases or religious Turns unsuitable on this Occasion: For as these Colonies were chiefly, if not entirely Settled by a Religious People, and for those Religious Purposes; It is as impossible to write an impartial or true History of them, as of the ancient Israelites, or the later Vaudois or North-Britons, without observing that Religious Spirit and Intention which evidently run through and animate their Historical Transactions.

Capt. Standish was of a lower Stature, but of such a daring and active Genius, that even before the Arrival of the Massachusetts Colony, He spread a Terror over all the Tribes of Indians round about him, from the Massachusetts to Martha's Vineyard, and from Cape-Cod Harbour to Narragansett. Capt. Mason was Tall and Portly, but never the less full of Martial Bravery and Vigour; that He soon became the equal Dread of the more numerous Nations from Narragansett to Hudson's River. They were Both the Instrumental Saviours of this Country in the most Critical Conjunctions: And as we quietly enjoy the Fruits of their extraordinary Diligence and Valour, both the present and future Generations will for ever be obliged to revere their Memory.

Capt. Mason, the Writer of the following History, in which he was a principal Actor, as Chief Commander of the Connecticut Forces, is said to have been a Relative of

Mr. John Mason the ancient Claimer of the Province of New-Hampshire: However, the Captain was one of the first who went up from the Massachusetts about the Year 1635 to lay the Foundation of Connecticut Colony: He went from Dorchester, first settled at Windsor, and thence marched forth to the Pequot War.

But it being above Threescore Years since the following Narrative was written, near an Hundred since the Events therein related, and the State of the New-England Colonies being long since greatly Changed; it seems needful for the present Readers clearer Apprehension of these Matters, to Observe—That in the Year 1633, and 1634, several Englishmen arriving from England, at the Massachusetts, went up in the Western Country to discover Connecticut River; the next Year began to remove thither; and by the Beginning of 1637, Hartford, Windsor and Weathersfield were Settled, besides a Fortification built at Saybrook on the Mouth of the River.

At that Time there were especially three powerful and warlike Nations of Indians in the South Western Parts of New England; which spread all the Country from Aquethneck, since called Rhode Island, to Quinnepiack, since called New-Haven; viz. the Narragansetts, Pequots and Mohegans. The Narragansetts reached from the Bay of the same Name, to Pawcatuck River, now the Boundary between the Governments of Rhode-Island and Connecticut: And their Head Sachem was Miantonimo. The Pequots reached from thence Westward to Connecticut River, and over it, as far as Branford, if not Quinnepiack; their Head Sachem being Sassacus. And the Mohegans spread along from the Narragansetts through the Inland Country, on the Back or Northerly Side of the Pequots, between them and the Nipmucks; their Head Sachem being Uncas.

The most terrible of all those Nations were then the Pequots; who with their depending Tribes soon entered on a Resolution to Destroy the English out of the Country. In 1634 they killed Capt. Stone and all his Company, being seven besides Himself, in and near his Bark on Connecti-

cut River. In 1635, they killed Capt. Oldham in his Bark at Block-Island; and at Long-Island they killed two more cast away there. In 1636, and the following Winter and March, they killed six and took seven more at Connecticut River: Those they took alive they tortured to Death in a most barbarous Manner. And on April 23, 1637, they killed nine more and carried two young Women Captive at Weathersfield.

They had earnestly solicited the Narragansetts to engage in their Confederacy: very politickly representing to them, That if they should help or suffer the English to subdue the Pequots, they would thereby make Way for their own future Ruin; and that they need not come to open Battle with the English; only Fire our Houses, kill our Cattle, lye in Ambush and shoot us as we went about our Business; so we should be quickly forced to leave this Country, and the Indians not exposed to any great Hazard. Those truly politick Arguments were upon the Point of prevailing on the Narragansetts: And had These with the Mohegans, to whom the Pequots were nearly related, joined against us; they might then, in the infant State of these Colonies, have easily accomplished their desperate Resolutions.

But the Narragansetts being more afraid of the Pequots than of the English; were willing they should weaken each other, not in the least imagining the English could destroy them; at the same time an Agency from the Massachusetts Colony to the Narragansetts, happily Preserved their staggering Friendship. And as Uncas the Great Sachim of the Moheags, upon the first coming of the English, fell into an intimate Acquaintance with Capt. Mason, He from the Beginning entertained us in an amicable Manner: and though both from his Father and Mother He derived from the Royal Blood of the Pequots, and had married the Daughter of Tatobam their then late Sachim; yet such was his Affection for us, as he faithfully adhered to us, ventured his Life in our Service, assisted at the Taking their Fort, when about Seven Hundred of them were Destroyed, and thereupon in subduing and driving out of the Country

the remaining greater Part of that fierce and dangerous Nation.

Soon after the War, Capt. Mason was by the Government of Connecticut, made the major General of all their forces, and so continued to the day of his death: The Rev. Mr. Hooker of Hartford, being desired by the Government in their Name to deliver the Staff into his Hand; We may imagin he did it with that superiour Piety, Spirit and Majesty, which were peculiar to him: Like an ancient Prophet addressing himself to the Military Officer, delivering to him the Principal Ensign of Martial Power, to Lead the Armies and Fight the Battles of the Lord and of his People.

Major Mason having been trained up in the Netherland War under Sir Thomas Fairfax; when the Struggle arose in England between K. Charles I. and the Parliament about the Royal Powers and the National Liberties; that Famous General had such an Esteem for the Major's Conduct and Bravery that he wrote to the Major to come over and help Him. But the Major, excusing himself, continued in this Country as long as he lived, and had some of the greatest Honours his Colony could yield him.

For beside his Office of Major General, the Colony in May 1660 chose him their Deputy Governour; continued him in the same Post by annual Re-elections, by virtue of their first Constitution to 1662 inclusively. The same Year K. Charles II. comprehending the Colonies of Connecticut and New Haven in One Government by the Name of Connecticut Colony; He in the Royal Charter, signed April 23, appointed Major Mason their first Deputy Governour till the second Thursday of October following: After which, the General Court being left to chuse their Officers, they continued to chuse him their Deputy Governour every Year to May 1670; when his Age and Bodily Infirmities advancing, he laid down his Office and retired from Publick Business.

After the Pequot War, he had removed from Windsor to Saybrook: But in 1659, he removed thence to Norwich:

where he Died in 1672, or 1673, in the 73d Year of his Age: leaving three sons, viz. Samuel, John and Daniel, to imitate their Fathers Example and inherit his Virtues.

I have only now to observe, that in The Relation of the Troubles which happened to New England by the Indians from 1614 to 1675, Published by the then Mr. Increase Mather in 1677, I find a copy of the following Narrative, but without the Prefaces, had been communicated to him by Mr. John Allyn then the Secretary of Connecticut Colony; which that Rev. Author took for Mr. Allyn's and calls it his. But we must inform the Reader, that the Narrative was originally drawn by Major Mason. And as his Eldest Grandson Capt. John Mason now of New London has put it into my Hands; I have been more than usually careful in Correcting the Press according to the Original; as the most authentick Account of the Pequot War, and as a standing Monument both of the extraordinary Dangers and Courage of our pious Fathers, and of the eminent Appearance of Heaven to save them.

The other actions of Major Mason must be referred to the General History of this country, when some Gentleman of greater Qualifications and Leisure than I may claim, shall rise up among us, to undertake it. I shall give some Hints in my Brief Chronology; which through numerous Hindrances, is now in such a Forwardness that near 200 Pages are Printed already; and in a little Time, Life and health allowed, I hope to present the Publick with the first of the two intended Volumes. In the mean while I cannot but Regret it, that such considerable and ancient Towns as Saybrook, Fairfield, Stamford, Canterbury, Groton in the County of Middlesex, Chelmsford, Billerica, Woburn, Dunstable and Bristol, should afford no more than their bare Names in the Published Records of this Country.

Boston, Dec. 23, 1735.

THOMAS PRINCE

To The Honourable The General Court of Connecticut.

Honoured Gentlemen,

You well know how often I have been requested by your-

selves to write something in reference to the Subject of the ensuing Treatise (who have power to Command) and how backward I have been, as being conscious to my own unfitness; accounting it not so proper, I being a Chief Actor therein myself. Yet considering that little hath been done to keep the memory of such a special Providence alive, though I could heartily have wished that some other who had been less interested and better qualified might have undertaken the Task, for I am not unacquainted with my own Weakness; yet I shall endeavor in plainness and faithfulness impartially to declare the Matter, not taking the Crown from the head of one and putting it upon another. There are several who have Wrote and also Printed at random on this Subject, greatly missing the Mark in many Things as I conceive. I shall not exempt my self from frailties, yet from material Faults I presume you may pronounce it not Guilty, and do assure you that if I should see or by any be convinced of an Error, I shall at once confess and amend it.

I thought it my Duty in the Entrance to relate the first Grounds upon which the English took up Arms against the Pequots; for the Beginning is the Moiety of the Whole; and not to mention some Passages at Rovers, as others have done, and not demonstrate the Cause. Judge of me as you please; I shall not climb after Applause, nor do I much fear a Censure; there being many Testimonies to what I shall say. 'Tis possible some may think no better can be expected in these distracting Times; it being so hard to please a few, impossible to please all: I shall therefore content myself that I have attended my rule: You may please to improve some others who were Actors in the Service to give in their Apprehensions, that so the severals being compared, you may enlarge or diminish as you shall see meet. I desire my name be sparingly mentioned: My principal Aim is that God may have his due Praise.

By your unworthy Servant,

JOHN MASON

To The Judicious Reader

Gentlemen,

I never had thought that this should have come to the Press, until of late: If I had, I should have endeavored to have put a little more Varnish upon it: But being over perswaded by some Friends, I thought it not altogether amiss to present it to your courteous Disposition, hoping it might find your favourable Entertainment and Acceptance, though rude and impolished. I wish it had fallen into some better hands that might have performed it to the Life; I shall only draw the Curtain and open my little Casement, that so others of larger Hearts and Abilities may let in a bigger Light; so that at least some small Glimmering may be left to Posterity what Difficulties and Obstructions their Forefathers met with in their first settling these desert Parts of America; how God was pleased to prove them, and how by his wise Providence he ordered and disposed all their Occasions and Affairs for them in regard to both their Civils and Ecclesiasticals.

This with some other Reasons have been Motives to excite me to the enterprizing hereof; no Man that I know of having as yet undertaken to write a general History or Relation; so that there is no Commemoration of Matters respecting this War; how they began, how carryed on, and continued nor what Success they had.* They which think the mentioning of some Particulars is sufficient for the understanding of the General, in my opinion stray no less from the Truth, than if by the separated Parts of a living Man one should think by this Means he knew all the Parts and Perfections of the Creature: But these separated Parts being joyned together having Form and Life, one might easily discern that he was deceived.

If the Beginning be but obscure, and the Ground uncertain, its Continuance can hardly perswade to purchase belief: Or if Truth be wanting in History, it proves but a fruitless Discourse.

* The Author Died before the Reverend Mr. William Hubbard and Mr. Increase Mather Published their Accounts of the Pequot War.

I shall therefore, God helping, endeavor not so much to stir up the affections of Men, as to declare in Truth and Plainness the Actions and Doings of Men: I shall therefore set down Matters in order as they Began and were carryed on and Issued; that so I may not deceive the Reader in confounding of Things, but the Discourse may be both Plain and Easy.

And although some may think they have Wrote in a high Stile, and done some notable Thing, yet in my Opinion they have not spoken truly in some Particulars, and in general to little Purpose: For how can History find Credit, if in the Beginning you do not deliver plainly and clearly from whence and how you do come to the Relation which you presently intend to make of Actions?

As a Rule, although it hath less length and breadth, yet notwithstanding it retains the Name if it hath that which is proper to a Rule. When the Bones are separated from a living Creature, it becomes unserviceable: So a History, if you take away Order and Truth, the rest will prove to be but a vain Narration.

I shall not make a long Discourse, not labour to hold the Reader in doubt, using a multitude of Words, which is no sure Way to find out the Truth; as if one should seek for Verity in the Current of Pratling, having nothing but a conceit worthy to hold the Reader in suspense: (*Sed quo vado*) In a word, the Lord was as it were pleased to say unto us, The Land of Canaan will I give unto thee though but few and Strangers in it: And when we went from one Nation to another, yea from one Kingdom to another, he suffered no Man to do us Wrong, but reprov'd Kings for our sakes: and so through Mercy at length we were settled in Peace, to the Astonishment of all that were round about us: unto whom be ascribed all Glory and Praise for ever and ever.

Farewell

JOHN MASON

Norwich in New England, in America.

Some Grounds of the War Against the Pequots

About the Year 1632 one Capt. Stone arrived in the Massachusetts in a Ship from Virginia; who shortly after was bound for Virginia again in a small Bark with one Capt. Norton; who sailing into Connecticut River about two Leagues from the Entrance cast Anchor; there coming to them several Indians belonging to that Place whom the Pequots Tyrannized over, being a potent and warlike People, it being their Custom so to deal with their neighbour Indians; Capt. Stone having some occasion with the Dutch who lived at a trading House near twenty Leagues up the River, procured some of these Indians to go as Pilots with two of his Men to the Dutch: But being benighted before they could come to their desired Port, put the Skiff in which they went, ashoar, where the two Englishmen falling asleep, were both Murdered by their Indian Guides: There remaining with the Bark about twelve of the aforesaid Indians; who had in all probability formerly plotted their bloody Design; and waiting an opportunity when some of the English were on Shoar and Capt. Stone asleep in his Cabin, set upon them and cruelly Murdered every one of them, plundered what they pleased and sunk the Bark.

These Indians were not native Pequots, but had frequent recourse unto them, to whom they tendered some of those Goods, which were accepted by the Chief Sachem of the Pequots: Other of the said Goods were tendered to Nynigrett Sachem of Nayanticke, who also received them.

The Council of the Massachusetts being informed of their Proceedings, sent to speak with the Pequots, and had some Treaties with them: But being unsatisfied therewith, sent forth Captain John Endicot Commander in Chief, with Captain Underhill, Captain Turner, and with them one hundred and twenty Men: who were firstly designed on a Service against a People living on Block Island, who were subject to the Narragansett Sachem; they having taken a Bark of one Mr. John Oldham, Murdering him

and all his Company: They were also to call the Pequots to an Account about the Murder of Capt. Stone; who arriving at Pequot had some Conference with them; but little effected; only one Indian slain and some Wigwams burnt. After which, the Pequots grew enraged against the English who inhabited Connecticut, being but a small Number, about two hundred and fifty, who were there newly arrived; as also about twenty Men at Saybrook under the Command of Lieutenant Lyon Gardner, who was there settled by several Lords and Gentlemen in England. The Pequots falling violently upon them, slew divers Men at Saybrook; keeping almost a constant Siege upon the Place; so that the English were constrained to keep within their pallizado Fort; being so hard Beset and sometimes Assaulted, that Capt. John Mason was sent by Connecticut Colony with twenty Men out of their small Numbers to secure the Place: But after his coming, there did not one Pequot appear in view for one Month Space, which was the time he there remained.

In the interim certain Pequots about One Hundred going to a Place called Weathersfield on Connecticut; having formerly confederated with the Indians of that Place (as it was generally thought) lay in Ambush for the English; divers of them going into a large Field adjoyning to the Town to their Labour, were there set upon by the Indians: Nine of the English were killed outright, with some Horses, and two young Women taken Captives.

At their Return from Weathersfield, they came down the River of Connecticut (Capt. Mason being then at Saybrook Fort) in three Canoes with about one hundred Men, which River of necessity they must pass: We espying them, concluded they had been acting some Mischief against us, made a Shot at them with a Piece of Ordnance, which beat off the Beak Head of one of their Canoes, wherein our two Captives were: it was a very great distance: They then hastened, drew their Canoes over a narrow Beach with all speed and so got away.

Upon which the English were somewhat dejected: But

immediately upon this, a Court was called and met in Hartford the First of May 1637,* who seriously considering their Condition, which did look very Sad, for those Pequots were a great People, being strongly fortified, cruel, warlike, munitioned, &c, and the English but an handful in comparison: But their outrageous Violence against the English, having murdered about Thirty of them, their great Pride and Insolency, constant pursuit in their malicious Courses, with their engaging other Indians in their Quarrel against the English, who had never offered them the least Wrong; who had in all likelihood Espoused all the Indians in the Country in their Quarrel, had not God by more than an ordinary Providence prevented: These Things being duly considered, with the eminent Hazard and Great Peril they were in; it pleased God so to stir up the Hearts of all Men in general, and the Court in special, that they concluded some Forces should forthwith be sent out against the Pequots; their Grounds being Just, and necessity enforcing them to engage in an offensive and defensive War; the Management of which War we are nextly to relate.

An Epitome or Brief History of the Pequot War

In the Beginning of May 1637 there were sent out by Connecticut Colony Ninety Men under the Command of Capt. John Mason against the Pequots, with Onkos an Indian Sachem living at Mohegan,** who was newly revolted from the Pequots; being Shipped in one Pink, one Pinnace, and one Shallop; who sailing down the River of Connecticut fell several times a ground, the Water being very low: The Indians not being wonted to such Things with their small Canoes, and also being impatient of Delays, desired they might be set on Shoar, promising that they would meet us at Saybrook; which we granted: They hastening to their Quarters, fell upon Thirty or forty of the Enemy near Saybrook Fort, and killed seven of them out-

* May 1, 1637, was Monday.

** Onkos, usually called Uncas, the Great Sachem of the Moheags.

right; *having one of their's wounded, who was sent back to Connecticut in a Skiff: Capt. John Underhill also coming with him, who informed us what was performed by Onkos and his Men; which we looked at as a special Providence; for before we were somewhat doubtful of his Fidelity: Capt. Underhill then offered his Service with nineteen Men to go with us, if Lieutenant Gardner would allow of it, who was Chief Commander at Saybrook Fort; which was readily approved of by Lieutenant Gardner and accepted by us; In lieu of them we sent back twenty of our Soldiers to Connecticut.

Upon a Wednesday we arrived at Saybrook, where we lay Windbound until Friday; often consulting how and in what manner we should proceed in our Enterprize, being altogether ignorant of the Country. At length we concluded, God assisting us, for Narragansett, and so to March through their Country, which Bordered upon the Enemy; where lived a great People, it being about fifteen Leagues beyond Pequot: The Grounds and Reasons of our so Acting you shall presently understand:

"First, The Pequots our Enemies, kept a continual Guard upon the River Night and Day.

"Secondly, their Numbers far exceeded ours; having sixteen Guns with Powder and Shot, as we were informed by the two Captives forementioned (where we declared the Grounds of this War) who were taken by the Dutch and restored to us at Saybrook; which indeed was a very friendly Office and not to be forgotten.

"Thirdly, they were on Land, and being swift on Foot, might much impede our Landing, and possibly dishearten our Men; we being expected only by Land, there being no other Place to go on Shoar but in that River, nearer than Narragansett.

"Fourthly, By Narragansett we should come upon their Backs and possibly might surprize them unawares, at worst we should be on firm Land as well as they." All

* Mr. Increase Mather, in his History of the Pequot War, says this was on May 15.

which proved very successful as the Sequel may evidently demonstrate.

But yet for all this our Counsel, all of them except the Captain, were at a stand, and could not judge it meet to sail to Narragansett: And indeed there was a very strong Ground for it; our Commission limiting us to land our Men in Pequot River; we had also the same Order by a Letter of Instruction sent us to Saybrook.

But Capt. Mason apprehending an exceeding great Hazard in so doing, for the Reasons forementioned, as also some other which I shall forbear to trouble you with, did therefore earnestly desire Mr. Stone that he would commend our Condition to the Lord, that Night, to direct how and in what manner we should demean ourselves in that Respect: He being our Chaplin and lying aboard our Pink, the Captain on Shoar. In the Morning very early Mr. Stone came ashoar to the Captain's Chamber, and told him, he had done as he had desired, and was fully satisfied to sail for Narragansett. Our Council was then called, and the several Reasons alledged: In fine we all agreed with one accord to sail for Narragansett, which the next Morning we put in Execution.

I declare not this to encourage any Soldiers to Act beyond their Commission, or contrary to it; for in so doing they run a double Hazard. There was a great Commander in Belgia who did the States great Service in taking a City; but by going beyond his Commission lost his Life: His name was Grubbendunk. But if a War be Managed duly by Judgment and Discretion as is requisite, the Shews are many times contrary to what they seem to pursue: Wherefore the more an Enterprize is dissembled and kept secret, the more facil to put in Execution; as the Proverb, The farthest way about is sometimes the nearest way home. I shall make bold to present this as my present Thoughts in this Case; in Matters of War, those who are both able and faithful should be improved; and then bind them not up into too narrow a Compass: For it is not possible for the wisest and ablest Senator to foresee all Accidents and Oc-

currents that fall out in the Management and Pursuit of a War: Nay although possibly he might be trained up in Military Affairs; and truly much less can have any great Knowledge who hath had but little Experience therein. What shall I say? God led his People through many difficulties and Turnings; yet by more than an ordinary Hand of Providence he brought them to Canaan at last.

On Friday Morning we set Sail for Narragansett-Bay, and on Saturday towards Evening we arrived at our desired Port, there we kept the Sabbath.

On the Monday the Wind blew so hard at North-West that we could not go on Shoar; as also on the Tuesday until Sun set; at which time Capt. Mason landed and Marched up to the Place of the Chief Sachem's Residence; who told the Sachem, "That we had not an opportunity to acquaint him with our coming Armed in his Country sooner; yet not doubting but it would be well accepted by him, there being Love betwixt himself and us, well knowing also that the Pequots and themselves were Enemies, and that he could not be unacquainted with those intolerable Wrongs and Injuries these Pequots had lately done unto the English; and that we were now come, God assisting, to Avenge ourselves upon them; and that we did only desire free Passage through his Country." Who returned this Answer, "That he did accept of our coming, and did also approve of our Design; only he thought our Numbers were too weak to deal with the Enemy, who were (as he said) very great Captains and Men skilful in War." Thus he spake somewhat slighting of us.

On the Wednesday Morning, we Marched from thence to a Place called Noyanticke, it being about eighteen or twenty miles distant, where another of those Narragansett Sachems lived in a Fort; it being a Frontier to the Pequots. They carryed very proudly towards us; not permitting any of us to come into their Fort.

We beholding their Carriage and the Falsehood of Indians, and fearing lest they might discover us to the Enemy, especially they having many times some of their

near Relations among their greatest Foes; we therefore caused a strong Guard to be set about their Fort, giving Charge that no Indian should be suffered to pass in or out: We also informed the Indians, that none of them should stir out of the Fort upon peril of their Lives: so as they would not suffer any of us to come into their Fort, so we would not suffer any of them to go out of the Fort.

There we quartered that Night, the Indians not offering to stir out all the while.

In the Morning there came to us several of Miantamo* his Men, who told us, they were come to assist us in our Expedition, which encouraged divers Indians of that Place to Engage also; who suddenly gathering into a Ring, one by one, making solemn Protestations how gallantly they would demean themselves, and how many Men they would Kill.

On the Thursday about eight of the Clock in the Morning, we Marched thence towards Pequot, with about five hundred Indians: But through the Heat of the Weather and want of Provisions some of our Men fainted: And having Marched about twelve Miles, we came to Pawcatuck River, at a Ford where our Indians told us the Pequots did usually Fish; there making an Alta, we stayed some small time: The Narragansett Indians manifesting great Fear, in so much that many of them returned, although they had frequently despised us, saying, That we durst not look upon a Pequot, but themselves would perform great Things; though we had often told them that we came on purpose and were resolved, God assisting, to see the Pequots, and to fight with them, before we returned, though we perished. I then enquired of Onkos, what he thought the Indians would do? Who said, The Narragansetts would all leave us, but as for Himself He would never leave us: and so it proved: For which Expressions and some other Speeches of his, I shall never

*He was usually called Miantonimo, the Great Sachem of the Narragansett Indians.

forget him. Indeed he was a great Friend, and did great Service.

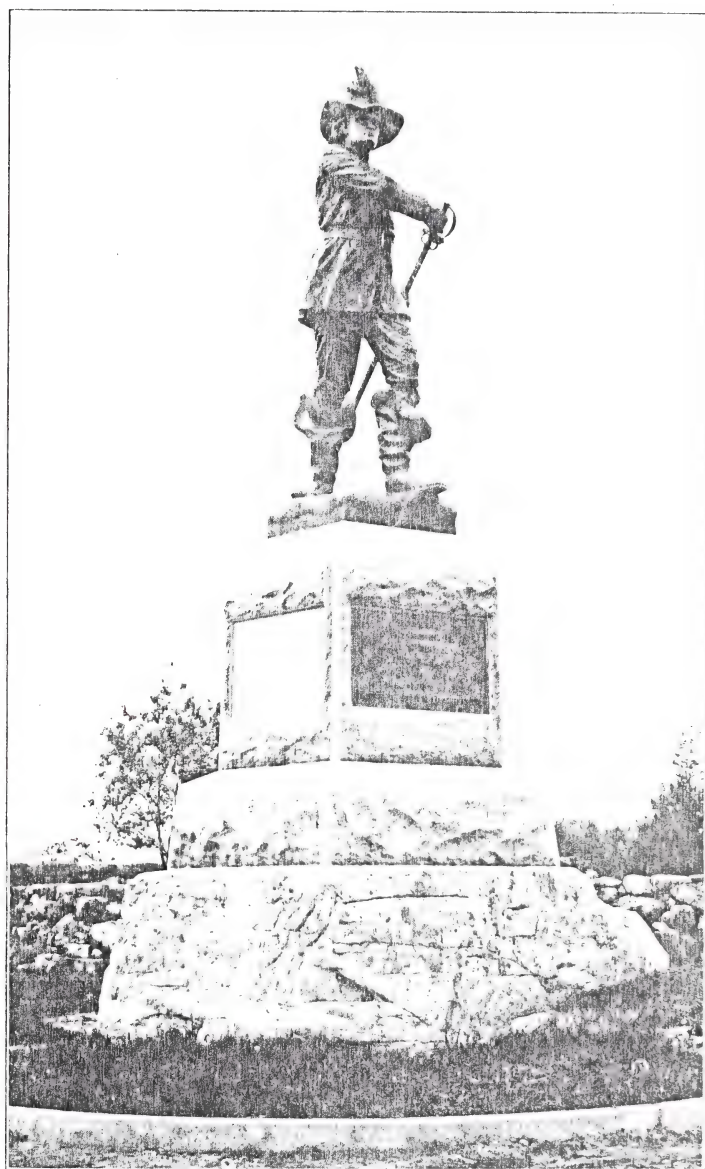
And after we had refreshed our selves with our mean Commons, we Marched about three Miles, and came to a Field which had lately been planted with Indian Corn: There we made another Alt, and called our Council, supposing we drew near to the Enemy; and being informed by the Indians that the Enemy had two Forts almost impregnable; but we were not at all Discouraged, but rather Animated, in so much that we were resolved to Assault both their Forts at once. But understanding that one of them was so remote that we could not come up with it before Midnight, though we Marched hard; whereat we were grieved, chiefly because the greatest and bloodiest Sachem there resided, whose name was Sassacous: We were then constrained, being exceedingly spent in our March with extream Heat and want of Necessaries, to accept of the nearest.

We then Marching on in a silent Manner, the Indians that remained fell all into the Rear, who formerly kept the Van; (being possessed with great Fear) we continued our March till about one Hour in the Night: and coming to a little Swamp between two Hills, there we pitched our little Camp; much wearied with hard Travel, keeping great Silence, supposing we were very near the Fort; as our Indians informed us; which proved otherwise: The Rocks were our Pillows; yet Rest was pleasant: The Night proved Comfortable, being clear and Moon Light: We appointed our Guards and placed our Sentinels at some distance; who heard the Enemy singing at the Fort, who continued that Strain until Midnight, with great Insulting and Rejoycing, as we were afterwards informed: They seeing our Pinnaces sail by them some Days before, concluded we were afraid of them and durst not come near them; the Burthen of their Song tending to that purpose.

In the Morning, we awaking and seeing it very light, supposing it had been day, and so we might have lost our Opportunity, having purposed to make our Assault before

Day; rowed the Men with all expedition, and briefly commended ourselves and Design to God, thinking immediately to go to the Assault; the Indians shewing us a Path, told us that it led directly to the Fort. We held on our March about two Miles, wondering that we came not to the Fort, and fearing we might be deluded: But seeing Corn newly planted at the Foot of a great Hill, supposing the Fort was not far off, a Champion Country being round about us; then making a stand, gave the Word for some of the Indians to come up: At length Onkos and one Wequash appeared: We demanded of them, Where were the Rest of the Indians? They answered, Behind, exceedingly afraid: We wished them to tell the rest of their Fellows, That they should by no means Fly, but stand at what distance they pleased, and see whether English Men would now Fight or not. Then Capt. Underhill came up, who Marched in the Rear; and commending ourselves to God, divided our Men: There being two Entrances into the Fort, intending to enter both at once: Captain Mason leading up to that on the North East Side; who approaching within one Rod, heard a Dog bark and an Indian crying Owanux! Owanux! which is Englishmen! Englishmen! We called up our Forces with all expedition, gave Fire upon them through the Pallizado; the Indians being in a dead indeed their last Sleep: Then we wheeling off fell upon the main Entrance which was blocked up with Bushes about Breast high, over which the Captain passed, intending to make good the Entrance, encouraging the rest to follow. Lieutenant Seeley endeavored to enter; but being somewhat cumbred, stepped back and pulled out the Bushes and so entred, and with him about sixteen Men: We had formerly concluded to destroy them by the Sword and save the Plunder.

Whereupon Captain Mason seeing no Indians, entred a Wigwam; where he was beset with many Indians, waiting all opportunities to lay Hands on him, but could not prevail. At length William Heydon espying the Breach in the



JOHN MASON MONUMENT AT MYSTIC

Wigwam, supposing some English might be there, entred; but in his Entrance fell over a dead Indian; but speedily recovering himself, the Indians some fled, others crept under their Beds: The Captain going out of the Wigwam saw many Indians in the Lane or Street; he making towards them, they fled, were pursued to the End of the Lane, where they were met by Edward Pattison, Thomas Barber, with some others; where seven of them were Slain, as they said. The Captain facing about, Marched a slow Pace up the Lane he came down, perceiving himself very much out of Breath; and coming to the other End near the Place where he first entred, saw two Soldiers standing close to the Pallizado with their Swords pointed to the Ground: The Captain told them that We should never kill them after that manner: The Captain also said, We must Burn them; and immediately stepping into the Wigwam where he had been before, brought out a Fire-Brand, and putting it into the Matts with which they were covered, set the Wigwams on Fire. Lieutenant Thomas Bull and Nicholas Omsted beholding, came up; and when it was thoroughly kindled, the Indians ran as Men most dreadfully Amazed.

And indeed such a dreadful Terror did the Almighty let fall upon their Spirits, that they would fly from us and run into the very Flames, where many of them perished. And when the Fort was thoroughly Fired, Command was given, that all should fall off and surround the Fort; which was readily attended by all; only one Arthur Smith being so wounded that he could not move out of the Place, who was happily espied by Lieutenant Bull, and by him rescued.

The Fire was kindled on the North East Side to windward; which did swiftly over-run the Fort, to the extream Amazement of the Enemy, and great Rejoycing of our selves. Some of them climbing to the Top of the Pallizado; others of them running into the very Flames; many of them gathering to windward, lay pelting at us with their

Arrows; and we repayed them with our small Shot: Others of the Stoutest issued forth, as we did guess, to the Number of Forty, who perished by the Sword.

What I have formerly said, is according to my own Knowledge, there being sufficient living Testimony to every Particular.

But in reference to Captain Underhill and his Parties acting in this Assault, I can only intimate as we were informed by some of themselves immediately after the Fight, Thus They Marching up to the Entrance on the South West Side, there made some Pause; a valiant, resolute Gentleman, one Mr. Hedge, stepping towards the Gate, saying, If we may not Enter, wherefore came we here; and immediately endeavored to Enter; but was opposed by a sturdy Indian which did impede his Entrance; but the Indian being slain by himself and Sergeant Davis, Mr. Hedge Entered the Fort with some others; but the Fort being on Fire, the Smoak and Flames were so violent that they were constrained to desert the Fort.

Thus were they now at their Wits End, who not many Hours before exalted themselves in their great Pride, threatning and resolving the utter Ruin and Destruction of all the English, Exulting and Rejoycing with Songs and Dances: But God was above them, who laughed his Enemies and the Enemies of his People to Scorn, making them as a fiery Oven: Thus were the Stout Hearted spoiled, having slept their last Sleep, and none of their Men could find their Hands: Thus did the Lord judge among the Heathen, filling the Place with dead Bodies!

And here we may see the just Judgment of God, in sending even the very Night before this Assault, One hundred and fifty Men from their other Fort, to join with them of that Place, who were designed as some of themselves reported to go forth against the English, at that very Instant when this heavy Stroak came upon them, where they perished with their Fellows. So that the Mischief they intended to us, came upon their own Pate: They were taken.

in their own Snare, and we through Mercy escaped.*

Of the English, there were two Slain outright, and about twenty Wounded: Some Fainted by reason of the sharpness of the Weather, it being a cool Morning, and the want of such Comforts and Necessaries as were needful in such a Case; especially our Chyrurgeon was much wanting, whom we left with our Barks in Narragansett Bay, who had Order there to remain until the Night before our intended Assault.

And thereupon grew many Difficulties: Our Provision and Munition near spent; we in the Enemies Country, who did far exceed us in Number, being much enraged; all our Indians, except Onkos, deserting us; our Pinnaces at a great distance from us, and when they would come we were uncertain.

But as we were consulting what Course to take, it pleased God to discover our Vessels to us before a fair Gale of Wind sailing into Pequot Harbour, to our great Rejoycing.

We had no sooner discovered our Vessels, but immediately came up the Enemy from the other Fort; Three Hundred or more as we conceived. The Captain lead out a File or two of Men to Skirmish with them, chiefly to try what Temper they were of, who put them to a stand: we being much encouraged thereat, presently prepared to March towards our Vessels: Four or Five of our Men were wounded that they must be carried with the Arms of twenty more. We also being faint, were constrained to put four to one Man, with the Arms of the rest that were wounded to others; so that we had not above forty Men free: at length we hired several Indians, who eased us of that Burthen in carrying of our wounded Men. And Marching about one quarter of a Mile; the Enemy coming up to the Place where the Fort was, and beholding what was done, stamped and tore the Hair from their Heads:

* The Place at the Fort being called Mistick, this Fight was called Mistick Fight: And Mr. Increase Mather, from a Manuscript: He met with, tells us; It was Friday, May 26, 1637, a memorable Day!

And after a little space, came mounting down the Hill upon us, in a full career, as if they would over run us; But when they came within Shot, the Rear faced about, giving Fire upon them: Some of them being Shot, made the rest more wary; Yet they held on running to and fro, and shooting their Arrows at Random. There was at the Foot of the Hill a small Brook, where we rested and refreshed our selves, having by that time taught them a little more Manners than to disturb us.

We then Marched on towards Pequot Harbour; and falling upon several Wigwams, burnt them; The Enemy still following us in the Rear, which was to wind-ward, though to little purpose; yet some of them lay in Ambush behind Rocks and Trees, often shooting at us, yet through Mercy touched not one of us; And as we came to any Swamp or Thicket, we made some Shot to clear the Passage. Some of them fell with our Shot; and probably more might, but for want of Munition: But when any of them fell, our Indians would give a great Shout, and then would take so much Courage as to fetch their Heads. And thus we continued, until we came within two Miles of Pequot Harbour; where the Enemy gathered together and left us; we Marching on to the Top of an Hill adjoining to the Harbour, with our Colours flying; having left our Drum at the Place of our Rendezvous the Night before: We seeing our Vessels there Riding at Anchor, to our great Rejoycing, and came to the Water-side, we there sat down in Quiet.

Captain Patrick being Arrived there with our Vessels, who as we were informed was sent with Forty Men by the Massachusetts Colony, upon some Service against the Block Islanders; Who coming to the Shore in our Shallop with all his Company, as he said to Rescue us, supposing we were pursued, though there did not appear any the least sign of such a Thing.

But we could not prevail with Him by any Means to put his Men ashore, that so we might carry our Wounded Men a Board; although it was our own Boat in which he was: We were very much Troubled; but knew not how to help

our selves. At length we were fetched a Board to the great Rejoycing of our Friends.

Shortly after our coming a Board, there fell out a great Contest between Captain Underhill and Capt. Patrick: Captain Underhill claiming an Interest in the Bark where Captain Patrick was, which indeed was Underhill's Right; The Contest grew to a great Heighth. At length we propounded, that if Patrick would Ride there with that Bark in Contention, and secure the Narragansett Indians, it being also the Place of Rendezvous to those Vessels that were expected from Massachuset, until we Transported our Wounded Men to Saybrook five Leagues distant; then we would immediately return our Pink to convey the Narragansetts home: The which Captain Patrick seemed very readily to accept.

Captain Underhill soon after set sail in one of our Barks for Saybrook: But before he was out of Sight; Captain Patrick signified by Writing, that he could not attend that Service, but he must wait for the Bay Vessels at Saybrook, wishing us, having the Honour of that Service to compleat it, by securing the Narragansett Indians; which at first seemed very Difficult, if not Impossible: For our Pink could not receive them, and to march by Land was very Dangerous; it being near twenty Miles in the Enemies Country, our Numbers being much weakened, we were then about twenty Men; the rest we had sent home for fear of the Pequots Invasion. But absolutely necessitated to March by Land, we hastened ashore, with our Indians and small Numbers. Captain Patrick seeing what we intended, came ashore also with his Men; although in truth we did not desire or delight in his Company, and so we plainly told him: However he would and did March a long with us.

About the midway between that and Saybrook, we fell upon a People called Nayanticks, belonging to the Pequots, who fled to a Swamp for Refuge: They hearing or espying of us, fled: we pursued them a while by the Track as long as they kept together: But being much spent with former Travel, and the Sabbath drawing on, it being about Two

or Three of the Clock on the Saturday in the Afternoon; we leaving our Pursuit, hasted towards Saybrook, about Sun set we Arrived at Connecticut River Side; being nobly Entertained by Lieutenant Gardner with many great Guns: But were forced there to Quarter that Night: On the Morrow we were all fetched over to Saybrook, receiving many Courtesies from Lieut. Gardner.

And when we had taken Order for the safe Conduct of the Narragansett Indians, we repaired to the Place of our Abode: where we were Entertained with great Triumph and Rejoycing and Praising God for his Goodness to us, in succeeding our weak Endeavours, in Crowning us with Success, and restoring of us with so little Loss. Thus was God seen in the Mount, Crushing his proud Enemies and the Enemies of his People: They who were ere while a Terror to all that were round about them, who resolved to Destroy all the English and to Root their very Name out of this Country, should by such weak Means, even Seventy seven (there being no more at the Fort) bring the Mischief they plotted, and the Violence they offered and exercised, upon their own Heads in a Moment: burning them up in the fire of his Wrath, and dunging the Ground with their Flesh: It was the Lord's Doings, and it is marvellous in our Eyes! It is He that hath made his Work wonderful, and therefore ought to be remembered.

Immediately the whole Body of Pequots repaired to that Fort where Sassacous the Chief Sachem did reside; charging him that he was the only Cause of all the Troubles that had befallen them; and therefore they would Destroy both him and his: But by the Intreaty of their Counsellors they spared his Life; and consulting what Course to take, concluded there was no abiding any longer in their Country, and so resolved to fly into several Parts. The greatest Body of them went towards Manhatance:* And passing over Connecticut, they met with three English Men in a Shallop going for Saybrook, whom they slew: The English Fought

* Probably this is the same which is sometimes called Manhatan or Manhatoes; which is since called New York.

very stoutly, as themselves confessed, Wounding many of the Enemy.

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About a Fortnight after our Return home, which was about one Month after the Fight at Mistick, there Arrived in Pequot River several Vessels from the Massachusetts, Captain Israel Stoughton being Commander in Chief; and with him about One hundred and twenty Men; being sent by that Colony to pursue the War against the Pequots: The Enemy being all fled before they came, except some few Stragglers, who were surprised by the Moheags and others of the Indians, and by them delivered to the Massachusetts Soldiers.

Connecticut Colony being informed hereof, sent forth with forty Men, Captain Mason being Chief Commander; with some other Gent, to meet those of the Massachusetts, to consider what was necessary to be attended respecting the future: Who meeting with them of the Massachusetts in Pequot Harbour; after some time of consultation, concluded to pursue those Pequots that were fled towards Manhatance, and so forthwith Marched after them, discovering several Places where they Rendezvoused and lodged not far distant from their several Removes; making but little haste, by reason of their Children and want of Provision; being forced to dig for Clams, and to procure such other things as the Wilderness afforded: Our Vessels sailing along by the Shore. In about the space of three Days we all Arrived at New Haven Harbour, then called Quinnypiaq. And seeing a great Smoak in the Woods not far distant, we supposing some of the Pequots our Enemies might be there; we hastened ashore, but quickly discovered them to be Connecticut Indians. Then we returned aboard our Vessels, where we stayed some short time, having sent a Pequot Captive upon discovery, we named him Luz; who brought us Tydings of the Enemy, which proved true: so faithful was he to us, though against his own Nation. Such was the Terror of the English upon them; that a Moheage Indian named Jack Eatow going ashore at that time, met with three Pequots, took two of them and brought them aboard.

We then hastened our March towards the Place where the Enemy was: And coming into a Corn Field, several of the English espied some Indians, who fled from them: They pursued them; and coming to the Top of an Hill, saw several Wigwams just opposite, only a Swamp intervening, which was almost divided in two Parts. Sergeant Palmer hastening with about twelve Men who were under his Command to surround the smaller Part of the Swamp, that so he might prevent the Indians flying; Ensign Danport,* Sergeant Jeffries &c. entering the Swamp, intended to have gone to the Wigwams, were there set upon by several Indians, who in all probability were deterred by Sergeant Palmer. In this Skirmish the English slew but few; two or three of themselves were Wounded: The rest of the English coming up, the Swamp was surrounded.

Our Council being called, and the Question propounded, How we should proceed, Captain Patrick advised that we should cut down the Swamp; there being many Indian Hatchets taken, Captain Traske concurring with him; but was opposed by others: Then we must pallizado the Swamp; which was also opposed: Then they would have a Hedge made like those of Gotham; all which was judged by some almost impossible, and to no purpose, and that for several Reasons, and therefore strongly opposed. But some others advised to force the Swamp, having time enough, it being about three of the Clock in the Afternoon: But that being opposed, it was then propounded to draw up our Men close to the Swamp, which would much have lessened the Circumference; and with all to fill up the open Passages with Bushes, that so we might secure them until the Morning, and then we might consider further about it. But neither of these would pass; so different were our Apprehensions; which was very grievous to some of us, who concluded the Indians would make an Escape in the Night, as easily they might and did: We keeping at a great distance, what better could be expected? Yet Cap-

* It should be Davenport, who was afterwards Captain of the Castle in Boston Harbour.

tain Mason took Order that the Narrow in the Swamp should be cut through; which did much shorten our Leaguer. It was resolutely performed by Sergeant Davis.

We being loth to destroy Women and Children, as also the Indians belonging to that Place; whereupon Mr. Tho. Stanton a Man well acquainted with Indian Language and Manners, offered his Service to go into the Swamp and treat with them: To which we were somewhat backward, by reason of some Hazard and Danger he might be exposed unto: But his importunity prevailed: Who going to them, did in a short time return to us, with near Two Hundred old Men, Women and Children; who delivered themselves to the Mercy of the English. And so Night drawing on, we beleaguered them as strongly as we could. About half an Hour before Day, the Indians that were in the Swamp attempted to break through Captain Patrick's Quarters; but were beaten back several times; they making a great Noise, as their Manner is at such Times, it sounded round about our Leaguer: Whereupon Captain Mason sent Sergeant Stares to inquire into the Cause, and also to assist if need required; Capt. Traske coming also in to their Assistance: But the Tumult growing to a very great Heighth, we raised our Siege; and Marching up to the Place, at a Turning of the Swamp the Indians were forcing out upon us; but we sent them back by our small Shot.

We waiting a little for a second Attempt; the Indians in the mean time facing about, pressed violently upon Captain Patrick, breaking through his Quarters and so escaped. They were about sixty or seventy as we were informed. We afterwards searched the Swamp, and found but few Slain. The Captives we took were about One Hundred and Eighty; whom we divided, intending to keep them as Servants, but they could not endure that Yoke; few of them continuing any considerable time with their Masters.

Thus did the Lord scatter his Enemies with his strong Arm! The Pequots now became a Prey to all Indians. Happy were they that could bring in their Heads to the English: Of which there came almost daily to Winsor,

or Hartford. But the Pequots growing weary hereof, sent some of the Chief that survived to mediate with the English; offering that if they might but enjoy their Lives, they would become the English Vassals, to dispose of them as they pleased, Which was granted them. Whereupon Onkos and Myantonimo were sent for; who with the Pequots met at Hartford. The Pequots being demanded, how many of them were then living? Answered, about One Hundred and Eighty, or Two Hundred. There were then given to Onkos, Sachem of Moheag, Eighty; to Myantonimo, Sachem of Narragansett, Eighty; and to Nynigrett,* Twenty, when he should satisfy for a Mare of Edward Pomroye's killed by his Men. The Pequots were then bounded by Covenant, that none should inhabit their native Country, nor should any of them be called Pequots any more, but Moheags and Narragansetts forever. Shortly after, about Forty of them went to Moheag; others went to Long Island; the rest settled at Pawcatuck, a Place in Pequot Country, contrary to their late Covenant and Agreement with the English.

Which Connecticut taking into Consideration, and well weighing the several Inconveniences that might ensue; for the Prevention whereof, they sent out forty Men under the Command of Captain John Mason, to supplant them, by burning their Wigwams, and bringing away their Corn, except they would desert the Place: Onkos with about One Hundred of his Men in twenty Canoes, going also to assist in the Service. As we sailed into Pawcatuck Bay We met with three of those Indians, whom we sent to inform the rest with the end of our coming, and also that we desired to speak with some of them: They promised speedily to return to us an Answer, but never came to us more.

We run our Vessel up into a small River, and by reason of Flatts were forced to land on the West Side; their Wigwams being on the East just opposite, where we could see the Indians running up and down Jeering of us. But we meeting with a narrow Place in the River between two

* He was usually called Nimmicraft.

Rocks, drew up our Indian Canoes, and got suddenly over sooner than we were expected or desired; Marching immediately up to their Wigwams; the Indians being all fled, except some old People that could not.

We were so suddenly upon them that they had not time to convey away their Goods: We viewed their Corn, whereof there was Plenty, it being their time of Harvest: And coming down to the Water Side to our Pinnacle with half of Onkos's his Men, the rest being plundering the Wigwams; we looking towards a Hill not far remote, we espyed about sixty Indians running towards us; we supposing they were our absent Men, the Moheags that were with us not speaking one word, nor moving towards them until the other came within thirty or forty Paces of them; then they run and met them and fell on pell mell striking and cutting with Bows, Hatchets, Knives, &c, after their feeble Manner: Indeed it did hardly deserve the Name of Fighting. We then endeavored to get between them and the Woods, that so we might prevent their flying; which they perceiving, endeavored speedily to get off under the Beach: we made no Shot at them, nor any hostile Attempt on them. Only seven of them who were Nynigrett's Men, were taken. Some of them growing very outrageous, whom we intended to have made shorter by the Head; and being about to put it in Execution; one Otash a Sachem of Narragansett, Brother to Myantonimo stepping forth, told the Captain, They were his Brother's Men, and that he was a Friend to the English, and if we would spare their Lives we should have as many Murtherers Heads in lieu of them which should be delivered to the English. We considering that there was no Blood shed as yet, and that it tendered to Peace and Mercy, granted his Desire; and so delivered them to Onkos to secure them until his Engagement was performed, because our Prison had been very much pestered with such Creatures.

We then drew our Bark into a Creek, the better to defend her; for there were many Hundreds, within five Miles waiting upon us. There we Quartered that Night: In the

Morning as soon as it was Light there appeared in Arms at least Three Hundred Indians on the other Side the Creek: Upon which we stood to our Arms; which they perceiving, some of them fled, others crept behind the Rocks and Trees, not one of them to be seen. We then called to them, saying, We desired to speak with them, and that we would down our Arms for that end: Whereupon they stood up: We then informed them, That the Pequots had violated their Promise with the English, in that they were not there to inhabit, and that we were sent to supplant them: They answered saying, The Pequots were good Men, their Friends, and they would Fight for them, and protect them: At which we were somewhat moved, and told them, It was not far to the Head of the Creek where we would meet them, and then they might try what they could do in that Respect.

They then replied, That they would not Fight with English Men, for they were Spirits, but would Fight with Onkos. We replied, That we thought it was too early for them to Fight, but they might take their opportunity; we should be burning Wigwams, and carrying Corn aboard all that Day. And presently beating up our Drum, we Fired the Wigwams in their View: And as we Marched, there were two Indians standing upon a Hill jeering and reviling of us: Mr. Thomas Stanton our Interpreter, Marching at Liberty, desired to make a Shot at them; the Captain demanding of the Indians. What they were? Who said, They were Murtherers: Then the said Stanton having leave, let fly, Shot one of them through both his Thighs; which was to our Wonderment, it being at such a vast distance.

We then loaded our Bark with Corn; and our Indians their Canoes: And thirty more which we had taken, with Kittles, Trays, Mats, and other Indian Luggage, That Night we went all aboard, and set Sail homeward: It pleased God in a short Time to bring us all in safety to the Place of our Abode: although we strook and struck upon a Rock. The Way and Manner how God dealt with us in our Delivery was very Remarkable; The Story would be

somewhat long to trouble you with at this time; and therefore I shall forbear.

Thus we may see, How the Face of God is set against them that do Evil, to cut off the Remembrance of them from the Earth. Our Tongue shall talk of thy Righteousness all the Day long; for they are confounded, they are brought to shame that sought our Hurt! Blessed be the Lord God of Israel, who only doth wondrous Things; and blessed be his holy Name for ever: Let the whole Earth be filled with his Glory! Thus the Lord was pleased to smite our Enemies in the hinder Parts, and to give us their Land for an Inheritance: Who remembered us in our low Estate, and redeemed us out of our Enemies Hands: Let us therefore praise the Lord for his Goodness and his wonderful works to the Children of Men!

Addition

I shall add a Word or two by way of Coment.

Our Commons were very short, there being a general scarcity throughout the Colony of all sorts of Provision, it being upon our first Arrival at the Place. We had but one Pint of strong Liquors among us in our whole March, but what the Wilderness afforded; (the Bottle of Liquor being in my hand) and when it was empty, the very smelling of the Bottle would presently recover such as Fainted away, which happened by the extremity of the Heat: And thus we Marched on in an uncoath and unknown Path to the English, though much frequented by Indians. And was not the Finger of God in all this? By his special Providence to lead us along in the Way we should go: Nay though we knew not where their Forts were, how far it was to them, nor the Way that led to them, but by what we had from our Indian Guides; whom we could not confide in, but looked at them as uncertain: And yet notwithstanding all our Doubts, we should be brought on the very fittest season; nay and which is yet more, that we should be carried in our March among a treacherous and perfidious

People, yea in our allodgment so near the Enemy, all Night in so populous a Country, and not the least Notice of us; seemeth somewhat strange, and more than ordinary: Nay that we should come to their very Doors: What shall I say? God was pleased to hide us in the Hollow of his Hand; I still remember a speech of Mr. Hooker at our going aboard; That they should be Bread for us. And thus when the Lord turned the Captivity of his People, and turned the Wheel upon their Enemies; we were like Men in a Dream; then was our Mouth filled with Laughter, and our Tongues with Singing; thus we may say the Lord hath done great Things for us among the Heathen, whereof we are glad. Praise ye the Lord!

I shall mention two or three special Providences that God was pleased to vouchsafe to Particular Men; viz. two Men, being one Man's Servants, namely, John Dier and Thomas Stiles, were both of them Shot in the Knots of their Handkerchiefs, being about their Necks, and received no Hurt. Lieutenant Seeley was Shot in the Eyebrow with a flat headed Arrow (the Point turning downwards: I pulled it out myself.) Lieutenant Bull had an Arrow Shot into a hard piece of Cheese, having no other Defence: Which may verify the old Saying, A little Armour would serve if a Man knew where to place it. Many such Providences happened; some respecting myself; but since there is none that Witness to them, I shall forbear to mention them.

The Year ensuing, the Colony being in extream Want of Provision, many giving twelve Shillings for one Bushel of Indian Corn; the Court of Connecticut imploying Captain Mason, Mr. William Wadsworth and Deacon Stebbins, to try what Providence would afford, for their Relief in this great Straight: Who notwithstanding some discouragement they met with from some English, went to a place called Pocontuck:* where they procured so much Corn at reasonable Rates, that the Indians brought down to Hartford and Windsor, Fifty Canoes laden with Corn at one time. Never was the like known to this Day! So although

* Since called Deerfield.

the Lord was pleased to show his People hard Things; yet did he execute Judgment for the Oppressed, and gave Food to the Hungry. O let us meditate on the Great Works of God: Ascribing all Blessing and Praise to his Great Name, for all his Great Goodness and Salvation! Amen, Amen.

FINIS

CHAPTER III

PEQUOTS IN AFTER YEARS

THE RESULTS of this day's work have been well portrayed in the address of Isaac H. Bromley at the unveiling of the John Mason statue at Mystic, June 26, 1889. We quote:* "Clearly, this was a bloody day's work; a day of fire and slaughter. It is not altogether pleasant to think of, though two-hundred and fifty years have passed. At the best, war everywhere, in all its immediate aspects, is repulsive. War is waste. Its wisest economy is often prodigality. It stops not to count with exactness, nor measures to the line, but scatters with reckless profusion and rends its fabrics with tooth and claw. It is well to remember, too, that from the beginnings of history all progress has been in the wake of war, and every forward step in our boasted Christian civilization has been in its bloody footprints. And this was war in its worst form; a war of extermination on the one side, of self-preservation on the other. It was short, sharp and decisive,—none ever more so. And this is the comforting feature of it, that, bloody and terrible as it all was, it resulted in an enormous saving of human life, and the prevention of barbarities beside which what happened here would have seemed but tender mercies.

"It is not strange however that, long after the event, when the conditions and surroundings were almost forgotten, and civilization had begun to ameliorate in some measure the horrors of war, the conduct of the fight should be criticised and the humanity of Capt. Mason called in question. It did not occur to Mason's associates, or the

* The John Mason Statue, New London, 1889.

General Court under whose orders he acted, that there was any occasion for criticism. Mason made no excuses or explanations. The enthusiasm with which he was received on his return was unstinted; the General Court raised no 'Committee on the Conduct of the War,' but signed its approval thereof and its confidence in Mason by appointing him to the chief military command of the colony.

"Roger Williams, who would surely have been heard from had there been any ground for criticism of the transaction on the score of inhumanity, afterwards spoke of Capt. Mason, with whom he was in controversy, as having been made by the Lord 'a blessed instrument of peace to all New England.'

"Capt. Underhill, in his narrative of the fight, in a quaint and characteristic way anticipates possible criticism: 'It may be demanded,' he says, 'why should you be so furious? (as some have said). Should not Christians have more mercy and compassion? But I would refer you to David's war. When a people is grown to such a height of blood and sin against God and man and all confederates in the action, then He hath no respect to persons but harrows and sows them and puts them to the sword and the most terriblest death that may be. Sometimes the Scripture declareth that women and children must perish with their parents. Sometimes the case alters, but we will not dispute it now. We had sufficient light from the Word of God for our proceedings.' The devout spirit of the Puritan preferred lodging his defence upon Scriptural analogies and his own interpretation of them, to the more natural and unanswerable appeal to the first law of nature.

"It is not impossible that there are those living within sight of this consecrated summit whose narrow view is confined to the bloody details of the fight, excluding causes, conditions and results, and whose unreasoning sympathies are wholly given to the savage horde who only received here the measure they meted out; who can see nothing in this passage in our early history upon which we may dwell with grateful emotions; nothing in the character of the

chief actor in it to awaken our enthusiasm or tax our admiration.

"Looking out upon what has resulted from that morning's work on this hill, they may, if urged to the confession, admit that the deliverance it accomplished, the saving of the seeds of New England civilization from the hoofs of barbarism, has been of some service to mankind. But they would qualify the admission by insisting that there was unnecessary bloodshed. For not knowing the precise line to which they were required to hew on the one hand, and might safely stop on the other, they censure Mason and his men. For all the beneficent results that flowed from their action, they piously thank God, who overrules all things to His own glory and who maketh the wrath of man to praise Him. It is our function here, while reverently acknowledging the over-ruling Providence in history, to consider also with reverence and gratitude the instruments and methods by which it works. And we are here, too, amid these peaceful scenes whose peace was bought at such a price, to remember, first of all, that homely axiom of common life, that 'to have an omelet there must be breaking of eggs.'

"Was it necessary to meet barbarians with barbarity, to apply the burning brand that consigned these seven hundred to destruction? Could not the end have been accomplished at a less sacrifice? Ask Pastor Hooker, who at Hartford a fortnight before by a formal religious ceremony had solemnly delivered the staff into Mason's hands as the ensign of martial power, entrusting to his protection the lives of the colonists. Ask Teacher Stone, chaplain of the expedition, whose character and life assure us, even if his calling had not forbidden it, that he would not approve unnecessary bloodshed. Ask the affrighted settlers at Wethersfield, whose husbands and brothers had been tortured and slain, and whose daughters had been carried into captivity worse than death. Ask Lion Gardiner, who from his little fort at Saybrook had seen his men ambushed and put to death with horrible torture. Ask the peace-loving Roger Williams, who afterwards hailed Mason as 'a blessed instru-

ment of peace to all New England.' Finally, ask John Mason himself, standing in the midst of overwhelming odds, within the very touch of their tomahawks, every wigwam bristling with arrows, and only restrained by momentary panic from bursting forth in a stream of red death upon him and his companions. Arrest his hand raised with the burning brand, ask him, 'Cannot the sacrifice be avoided?' He need not speak. The scene itself, the conditions and surroundings, above all the first great law of nature, make instant answer.

"Does your justification still lag, my peace-preaching brother? Lift up your eyes upon the scene spread out before you; upon these grassy hillsides sloping to the river and the sea, upon field and meadow waving with ripening harvests, upon farm and cottage, the rewards of toil and thrift, upon towns and villages teeming with life and humming with industry, upon yonder waters white with a commerce that keeps the world's remotest shores in constant touch. Slowly broaden your view till the tired eye of your fancy rests upon the Pacific shores; gather in the vast intervening spaces reclaimed from savagery and waste for the occupation of sixty million people; turn the pages of history; note the growth and development of the nation, its beneficent influence in the march of human progress, its grand leadership in all that makes for the welfare of the world, in all that elevates and ennobles man. All this had not been, had John Mason been less prompt or less resolute. Justified by all the existing conditions that influenced his action, he has been abundantly vindicated by the process of time, the award of history and the judgment of posterity."

The pursuit of the Pequots was both rapid and relentless. Extermination had been the war cry of the Indians, and self-preservation that of the English, at the beginning of the struggle, but as it progressed the tables were turned. The night after the battle, Sassacus and his remaining braves held a council of war, and it is said that three plans of action were discussed—to fly from the country, to attack the English or to attack the Narragansetts. The proud

chieftain advocated the bolder course but was overborne by his comrades, and sadly firing their wigwams they stole away to the westward. Of their further misfortunes Capt. Mason has told us in his account of the battle and it has not to do directly with the history of this town. Sassacus finally took refuge with his old enemies the Mohawks, who killed him and sent his scalp to Boston as a token of his death. The remnant of the Pequots who were taken prisoners were reduced to slavery and were allotted to the Mohegans, the Narragansetts and the Niantics, a treaty with these tribes providing that the Pequots should nevermore inhabit their native country nor be called Pequots. Neither the Narragansetts nor Mohegans were to occupy the conquered territory without the consent of the English.

The attempt to keep the Pequots from returning to their old home was not effectively carried out, for in September 1639 Capt. Mason was sent with forty men to dislodge a body of them who had settled at Pawcatuck. Assisted by Uncas with one-hundred and twenty Mohegans, he broke up their settlement, burning their wigwams and carrying off or destroying their corn. In 1647 the Pequots complained of the treatment they had received and were receiving from Uncas and prayed to be taken under the protection of the English. This request was not granted, but it was renewed from time to time. In 1651 Capt. Mason was appointed to go to Long Island and to demand of the Pequots there, as well as in other places, the payment of the tribute which they had obligated themselves to pay in 1638. Uncas appeared before the commissioners in behalf of the Pequots and remonstrated with them against a perpetual payment of tribute and it was agreed that twelve years' tribute was due in 1650, but to show the leniency of the settlers* "and to encourage the Pequots if they would behave themselves well, and pay the tribute agreed upon for ten years, reckoning from 1650, they would give them all which was due for past years, and that at the expiration of the ten years they and their children should

* History of Connecticut, Benj. Trumbull, p. 198.

be free. This it seems they thankfully accepted and afterwards became as faithful friends to the English as the Mohegans. They assisted them in their war with other Indians: especially in that against Philip and the Narragansetts."

In the memorable swamp fight at South Kingstown, R. I., Dec. 19, 1675, a number of Pequot Indians were engaged under the charge of Capt. James Avery.*

In 1655 the oft-repeated request of the Pequots was granted and the Indians were taken under the protection of the English, lands being set out for them about the Pawcatuck and Mystic Rivers. The lands in Groton occupied by them were first at Noank, later in North Groton. Robin Cassasinamon was made their governor and they were placed under general laws. Blasphemy, murder, witchcraft and conspiracy against the colonies were prohibited upon pain of death. Sabbath-breaking, adultery and drunkenness were properly punished; stealing by double damages. They were forbidden to make war with other Indians or to join with them in their wars—except it were in their own just defence—without the consent of the commissioners of the United Colonies. The governor appointed by the English was to receive the same tribute they had stipulated to pay to the English. The Public Records of Connecticut contain the following entry:** "April 20, 1665—This Court doth appoint Ensigne Avery, Ensigne Thomas Tracy and John Gallup, Thomas Miner or any three of them to lay out a convenient percell of land for Robin and his company to plant upon, at or near the head of Mistick River, provided it be not in the bounds of any of the plantations, & to make return hereof at Ye Court in May next."

In an unpublished manuscript Rev. Frederick Denison thus writes of the Pequot fight and its results: "Thus ended a memorable day, not alone for Groton but for all New England, for the right arm of the savages was this day

* History of New London, Caulkins, 1860, p. 184.

** Vol. I, p. 440.

broken so that it never recovered its strength. This victory prepared the way for other conquests; henceforth the English were deemed invincible and the final stroke to the Indian power was struck in the great swamp fight with the Narragansetts in 1675.

"Broken in spirit as in power, a remnant of the Pequots remained. Some readily joined the English to enjoy their protection and were of some service against other tribes, as in the war with King Philip. Others sullenly retired to the forests to meet their doom of gradual decay. As the lands were purchased and occupied by the whites they retired from the shore, till finally the colonial power restored and guaranteed to them certain lands as a portion while any of their blood should survive. The original grants were two: one near Mystic and one near Pawcatuck. These were finally exchanged for others in the north part of Groton and of Stonington, each portion of the tribe having its ruler.

"The reservations in North Stonington and North Groton (now Ledyard) were called Mashantuxet. Their settlement here was effected in about 1666. Cassasinamon remained the ruler of the Groton portion of the tribe till his death in 1692. Nominal chiefs succeeded but their affairs were in fact conducted by agents appointed by the Colony. As they had no mechanical skill or spirit of industry, they lived wholly by fishing, hunting, basket-making and an unproductive species of husbandry. They seemed incapable of accepting any new ideas from the whites. They not only received protection from the colonial government but special efforts were made to improve their intellectual and moral condition. But as they had no written language of their own and would not consent to acquaint themselves with the English tongue, their education was impossible. The most of their native tongue that I have been able to gather are the words used by them in counting from one to ten; these are (spelling them according to their sounds) 1—Nucker, 2—Nee, 3—Swee, 4—Yam, 5—Pan, 6—Nuck-

ahdunce, 7—Sucesewunce, 8—Suonce, 9—Passitokum, 10—Pihog.

“De Forest in the appendix of his work on the Indians of Connecticut gives these words a little differently 1—Nunqunt, 2—Neeze, 3—Shurh, 4—Yanh, 5—Nuppau, 6—Nucqunddosk, 7—Nezzangnsk, 8—Shwausk, 9—Pauzsacongeu, 10—Piugg.

“At an early day a missionary was chosen to labor among them. By invitation, we infer, from Capt. George Denison, the Rev. William Thompson, son of the Rev. William Thompson of Braintree, Mass., was introduced to the tribe and obtained lands near the center of the town of Groton. Mr. Thompson was engaged in 1657 by the court of commissioners, acting as agents for the ‘Society for Propagating the Gospel in New England,’ and received a salary of ten pounds per annum for the first two years and twenty pounds per annum for the next two, after which the stipend was withheld for alleged ‘neglect.’ His residence was usually in New London but he ministered to the Pequots at Mystic and Pawcatuck. . . .

“Owing to the intractable character of the Pequots and his own feeble health, Mr. Thompson left them and removed to Surrey County, Virginia, in 1663. Other labors for their religious elevation proved alike futile. The Mohegans, west of the Thames River, who were originally a branch of the Pequot tribe, but who early revolted from them and joined the English were scarcely more impressive. Great sums of money have been expended upon these (people) in seeking to impart knowledge and maintain Christian worship among them, but they have nearly all sunk away and their reserved lands, called the Mohegan tract are a mournful desolation. Not a pure-blooded Mohegan is now living.

“The Pequots sank away more rapidly than the Mohegans. While they refused to accept the virtues and arts of the whites, they readily received all foreign vices. Like all savages, they were fond of whatever would produce intoxication, and so they were eager for the distilled drinks

of the English. Many recollections are furnished by my early years of the appearance and habits of the miserable remnant of the Pequot tribe that occupied the reserved lands near Lantern Hill. Often in bands of from four to twelve they came from their homes to the seaside and to the villages, bringing baskets, scrub-brooms and splinter mats to exchange for liquor or sell for cash so as to procure the coveted drink. They rarely sold their rude manufactures for clothes or food and never for mechanical instruments. It is a singular fact that none of them manifested a taste for mechanical pursuits; at least, I do not recollect to have seen an Indian mechanic or one who desired to learn the use of any curious English instruments.

"These squads of Indians in their journeys always moved in single file: thus they followed the custom of their ancestors, who by necessity moved in this manner through the forest paths; English roads and English examples could induce no change in them from their old ways. In short, they were a hopeless, unteachable race. Even in making their baskets they were reluctant to use the simplest instruments that were unknown to their fathers. But the Indians were at least honest and generous among themselves. When a lad I remember to have been much interested and amused in observing their manners to each other, as seated on the ground by the roadside in front of my grandfather's dwelling they divided the food and drink with which they were furnished. I never saw an Indian manifest greediness, however hungry he might be. No one ever appropriated to himself more than his proper share. The pitcher of cider would pass around the circle again and again, no one manifesting a disposition to secure the lion's share and no one looking at another with an eye of suspicion. . . . The last full-blooded Pequot of the Groton tribe, i. e. pure by both father and mother, was Frederick Toby, who died in 1848.* In reviewing the history of this once proud and powerful tribe, that swept over the land with all-conquering power, but now nearly extinct, who can

* "Moses P. Dailey, the last surviving pure-blooded member of the

avoid discerning the brevity and vanity of human glory or refrain from uttering for the poor Indian the language of pity and lament!"

The reservation above referred to was situated in North Groton, near Lantern Hill, and comprised about two thousand acres. In addition to this the Pequots also claimed title to Nowayonk (Noank) and until 1712 exercised the rights of ownership. In that year the town passed a vote dividing the Noank land into lots,* and apportioning them to those men who served in King Philip's war. In 1714

Pequot tribe of Indians that dwelt in eastern Connecticut and part of which later emigrated to Rhode Island, died August 20, 1915, at the home of his daughter, Mrs. Abram D. Manchester, of 635 Public st., Providence. For 60 years plying his trade of professional nurse, to which profession he took because of his knowledge of the curative and healing power of herbs, he was probably one of the best-known figures of Providence during the last half-century. He was in his 91st year.

"Mr. Dailey's grandfather emigrated from Connecticut to Rhode Island with two other families because of the practice of selling tribal lands to the whites in exchange for "fire-water." It was at this time that his grandfather dropped the tribal name and took that of Dailey. Benjamin West Dailey, father of Mr. Dailey, was three years of age when the Pequots who were to be the Rhode Island representatives of the tribe came here in 1800. The old warrior grandfather carried out his purpose so well that his son lived soberly, while Mr. Dailey has never touched tobacco or liquor in any form. From the camp at Norwich the Pequots came to this city and settled at a place now known as Blackstone Park on the banks of the Seekonk river. Later they went up an old cartpath, which was afterward developed into Broadway, and pitched their tents. The camp was opposite where the later site of the Harris Homestead stood, and about where St. James Episcopal Church was erected. At the time Mr. Dailey's grandfather came here, Providence, west of the top of Westminster street, was virtually covered with forestry. At the corner of Jackson and Westminster streets was a thick grove, through which a narrow path led southeasterly, and over this the Pequots were wont to travel as they went to the shore of Narragansett Bay for fishing purposes.

"Mr. Dailey's brothers, Jeremiah and Joseph, and his sister, Angeline, lived until well after maturity, when tuberculosis carried them away, as it did two younger children. Mr. Dailey escaped the fate of his kindred and tribal relatives by keeping to the open all the time until the danger period was passed, when he took up professional nursing. His aunt, Dorcas Dailey, for years was one of the picturesque fixtures of Narragansett Pier as the maker and seller of Indian baskets. Mr. Dailey was born in Norwood, the son of Benjamin and Harriet Dailey, and has been for years a familiar figure on Courtland street."—Providence Journal.

* "Preposalls made to the towne of Groton for the dividing of a cer-

the Indians were removed to the reservation in North Groton, although hunting and fishing privileges were reserved for them at Noank.

Cassasinamon having died in 1692, Scattup or Scadoab was appointed his successor, though Robin Cassasinamon, son of the former chief, set himself in opposition to him, and for a time these two persons exercised the authority of sachem. Young Robin petitioned the Assembly* "setting forth the rights of the Pequots to Nawyonk and complaining of the injustice of the Groton people in taking possession of it. The commissioners of the Missionary Society in England interested themselves in the affair. By Samuel Sewall, their agent in Boston, they sent an address to the government of Connecticut requesting it to notice the complaints of the Pequots, and not suffer wrong to be done to a people who for more than seventy years had been submissive to the English and dependent upon their protection. They had lately directed Mr. Experience Mayhew to visit the Pequots and Mohegans, and offer them the Gospel; but they feared the scandal of thrusting them out of their worldly possessions would embitter their spirits and make them averse to receiving the heavenly tidings. Samuel

taine tract of land lying and being in the township of Groton, in the County of New London.

"That all that tract of land lying and being in sd. towne as above sd., Commonly known by the name of Nawayunk, bounded northerly with Lieut. John Faning his land, and westerly by the brook till it comes to the Salt Cove near Mr. Ashbe his dwelling house, and then by the Cove to the Sound, and then southerly with the Sound till it comes to the turning up to goe up the Salt Cove or River commonly called and known by the name of Mistick River, and so bounded with the salt water easterly till it comes to the land now in the possession of James Packer of sd. Groton, and then with said Packer's Land till it comes to sd. Faning's Land first mentioned;—which said tract of Land the Pequet Indians have had a privilege upon; be divided or lotted out into Equal lots of equal value or worth as neare as may be; that all the proprietars in sd. Groton that have right therein may draw out, each man or person, their lots which shall stand good to them, their heirs and assigns forever—only the Pequet Indians are nevertheless to enjoy their prevelidge above mentioned as it was formerly granted to them by the town of New London.

"Voted May 22, 1712. Attest, Nehemiah Smith, town clerk.

"Samuel Smith, townsman."

* History of the Indians of Connecticut, De Forest, p. 423.

Sewall also wrote on the subject, one letter to Governor Saltonstall and another to Jonathan Law. In each he expressed his opinion that depriving the Pequots of Nawyonk was contrary to former enactments of both the General Court of Connecticut and the Commissioners' Court of New England; and in his letter to Law he closes with the hope that the Assembly would not only preserve what land was remaining to the tribe, but would, if necessary, make additions to it. 'For I hope,' he concludes, 'though the natives are at present so thinned as to become like two or three berries in the top of the uppermost bough, yet God will hasten their reformation and increase.'

"The Assembly issued an order commanding the town of Groton to return the land, or make suitable payment for it, or appear before the next session of that body to answer to the complaint of the Pequots. In October 1714 a committee was appointed to examine into the claims of the Indians; and in the meantime, all persons were forbidden to disturb them in fishing, hunting or planting on the disputed lands. On investigation, the committee very justly came to the conclusion that Nawyonk no longer belonged to the Pequots. They had left it because it was worn out; they had not lived on it for forty years; they had been provided with another tract four times as large; and it seemed unfair that industrious farmers should be kept out of a large body of land merely to accommodate a few idle Indians in hunting and fishing. The Assembly concurred in the report, and declared the lands at Mushantuxet sufficient for the Pequots; but granted them the privilege of hunting and fishing at Nawyonk as they had done before."

But the Indians were not to be allowed to enjoy undisturbed possession of the lands allotted to them. Their lack of thrift and failure to improve the land invited trespass, and the settlers were not slow to improve every opportunity to better themselves at the expense of the Pequots. The heirs of the first Winthrop claimed that the grant infringed on land given to their ancestor, and five-hundred acres were taken away, the town giving in exchange six-

hundred acres elsewhere. The chief cause of complaint, however, was the encroachment of the whites. This was facilitated by the divided authority in the tribe, and it is difficult to determine the exact methods by which the victims were robbed of their possessions. They complained at first that their orchards were taken from them, then that the horses and cattle of their neighbors were pastured on their land, still later that fences were erected, enclosing parts of the reservation. The settlers justified their action on the ground that the Indians were not fee-simple owners of the land but only life tenants, and as they made no use of the land it was a pity to see it running to waste. Again, some individual Pequots sold privately some tracts of reservation land which gave color to the right claimed to erect fences.

De Forest says:* "In 1731 the tribe, according to one account, numbered one-hundred and sixty-four persons, of whom the males over sixteen years of age amounted to sixty-six or sixty-seven. Another statement makes the number of males who lived on the land, sixty-two; of those who lived in English families, nineteen, and of the wigwams on the reservation, thirteen. Two-hundred acres of land were cleared, two-hundred more were partially cleared; but only fourteen were planted, although the Indians had besides a considerable number of apple trees. The reservation still amounted to seventeen-hundred and thirty-seven acres; but it was rocky, hilly, and for the most part only fit for pasturage."

From this it appears that the process of disintegration was already at work. Complaints from the Indians or from their overseers—often contradictory in their terms—continued to be made to the General Assembly, and serious efforts were made by them to improve conditions, but apparently without much effect. In 1742 there was a school teacher among them, and missionaries from the Society in Great Britain for the Propagation of the Gospel in New

* History of the Indians of Connecticut, DeForest, p. 423.

England labored with some success for their conversion. The reformation was not lasting, as subsequent events proved.

In 1766 the Assembly, after repeated requests, appointed a committee to examine into the affairs of the tribe:*

"This Assembly do appoint Hezekiah Huntington and Jabez Huntington Esqrs a committee to repair to the town of Groton, enquire into the condition and circumstances of the Indians in said town and their lands, and what is necessary to be done for their relief and help, to civilize, instruct and christianize them, with full power and authority to give order and direction for doing whatever they shall find necessary presently to be done for their relief, for schooling and preaching among them, and to draw on the Treasurer of this Colony for money to discharge the expenses arising thereby not exceeding the sum of twenty pounds, lawful money; and that said committee report what they find to be (the) condition of the Indians and the circumstances of the land belonging to them in said town, their doings in pursuance thereof, and their opinion on the whole subject matter, to the General Assembly of this Colony to be holden at Newhaven on the 2nd Thursday of October next,"and in October they submitted the following report:**

"Whereas Hezekiah Huntington and Jabez Huntington Esqrs were by this Assembly at their sessions in May last appointed a committee to repair to the town of Groton, enquire into the condition and circumstances of the Indians residing there, and report to this Assembly with their opinion; and whereas the aforesaid committee have reported to this Assembly that many of said Indians are poor and needy, and sundry of them widows who have lost their husbands in the late war &c., and that said Indians appeared disposed to attend preaching and to send their children to school, but that the parents of said Indian children seemed at present unable to provide decent cloathing for said children to attend the school there; that they appre-

* Colonial Records of Connecticut, Vol. XII, p. 491.

** Ibid, pp. 524-25.

hended some further assistance was necessary, and that it was reasonable some further allowance should be made to the Reverend Mr. Johnson and to the schoolmaster there, for their respective services done or to be done for said Indians, &c., as per report on file: It is thereupon resolved by this Assembly, that the sum of twenty pounds be paid out of the public treasury of this Colony, and put into the hands of the aforesaid Hezekiah Huntington and Jabez Huntington, Esqrs who are hereby appointed a committee to advise and direct said Indians in the conduct and management of their affairs, and are instructed to apply said monies so by them to be received according to their best discretion, in procuring cloathing and some raw materials to be wrought up by said Indians for cloathing for the benefit of such of said poor children whose parents are unable to provide necessary cloathing for their said children to attend said school, all to be distributed to and among said poor children for the purpose aforesaid. It is also further resolved by this Assembly, that there be paid out of the public treasury of this Colony the sum of four pounds to Mr. Hugh Sweetingham, for his service in teaching the school for said Indians the year ensuing: such allowance for preaching and teaching said school to be as a further encouragement and in addition to the allowance already made to them respectively by the Commissioners for Indian Affairs at Boston. And that a copy of this resolve shall be a sufficient warrant to the Treasurer of this Colony to pay the respective sums herein mentioned accordingly."

The number of Indians living on the reservation at this time was one-hundred and fifty-five, all in poverty-stricken circumstances. A number of Pequots were killed in the French and Indian War while serving in the Colonial¹ forces, and in the Revolutionary War many laid down their lives. Rev. John Avery says:* "In the record of deaths that occurred in North Groton (now Ledyard) in the year 1776 I find nine Indian names, and it is stated upon the record that 'these nine natives all died in the army this year.' The

* History of Ledyard, p. 253.

same record for 1778 contains the names of six Indians who died in the army." The same authority says:* "In the year 1786 a large number of Pequots, with a few Mohegans, accompanied by Indians from other parts of Connecticut, from Rhode Island and from Long Island, removed to Oneida County, N. Y., and by invitation of the Six Nations settled on some of their unoccupied lands, forming the nucleus of what has since been known as the Brotherhood Tribe.

"As we come down into the present (nineteenth) century we find the number of this ever-diminishing tribe very much smaller than they had been reported previously. In 1832 the number has fallen to about forty. In 1848 their overseer, Col. William Morgan, gave their numbers as twenty-eight, of whom twenty lived in Ledyard, and the remaining eight in other places. At the present time (1901) there are eighteen persons."

As Indian Town was situated in that part of Groton which became Ledyard in 1836, we do not pursue its history further.

The following poem was written by a worthy son of Groton, William Allen Wilbur, Dean of George Washington University, Washington, D. C.:

A PEQUOT IDYL

Light and shadow softly blending,
As the summer day was ending,
Fell in sunset warmth and sheen
Over hills of sylvan green.
Upon a summit lifted high,
In outline gaunt against the sky,
Stood the sachem Mononotto
Leaning on his hickory bow.

Eastward beneath the hill
Lay the river white and still,
And over the shore suddenly free
Swept the view to the open sea.
And the Sound beyond the river's mouth
Guarded the island hills to the south.
Inland stretching far away

* History of Ledyard, pp. 256-7.

A wilderness of verdure lay.
And the voice of sea and land was heard
On the hill in the evening song of a bird.

The warrior's stern, impassive face
Was softened with the kindly grace
Of the closing day. His eye beheld
A world at rest; within him welled
Emotions rising for release,
Reflecting nature's smile of peace.

Through the streets of the Indian town
Blazed the camp fires up and down,
Casting warm and ruddy light
Over the wigwams richly dight.
The Pequot warriors reveled long
In feast and dance and battle song.
The night fled on, and deeper shade
Settled o'er wigwam and palisade.
The sounds of revelry died away:
In fateful slumber the village lay.

But the Pequot sachem was ill at ease,
And the whispering wind in the forest trees
Sighed with the burden of woe it bore,
And moaned as it never had moaned before.
The warrior slept; in dreams there stole
A shadow of evil o'er his soul.
In the northern sky was a rack of storm,
A gathering cloud, whose ominous form
Of surging, rolling masses lay
In marshaled lines of black array,
Then like sulphurous breath from the mouth
Of war, it rose and drifted south.
As darkness gathered overhead,
The dreamer shrank in nameless dread;
Nature felt the presence of death
And shuddered and waited and held her breath.
But not for long; a blaze of light
Burst forth across the arch of night,
A shaft of lightning fell; next came
A crash of thunder; answering flame
Rose from the fortress higher and higher
In one wild holocaust of fire.

With a shudder of fear Mononotto awoke:
It was all a dream. No voices broke
The stillness, save the surging song
That woods and wandering winds prolong,
And the monotone of ocean's roar
On Wicopesset's surf-swept shore.
The sachem said, "Hobbamock is here,
Hobbamock the evil; he fills me with fear!"
He rose and wrapping about him his cloak,
Passed swiftly out of the lodge as he spoke.
The village was still; the fires had burned down;

At the gate was no sentry, no guard in the town.
 In the grey of the morning the fortress bore
 No trace of the life of the evening before.
 As he stood by his lodge there came to his ear
 A warning of terrible danger near,
 An ominous sound growing ever clearer,
 A heavy tread coming ever nearer.
 He knew 'twas the Puritan soldiery,
 And there leaped to his lips the startled cry,—
 "Owanux! Owanux!"* To Arm! To Arm!
 The woods repeated the awful alarm:
 "Owanux! Owanux!"

In stern reply
 Came a rattling volley of musketry,
 And a hail of shot among the trees,
 And a ringing voice on the morning breeze,—
 "Forward! Forward! Carry the gate!"
 Mononotto turned, but all too late,
 For into the fortress even then
 Was pouring a column of armed men.
 The sagamore swiftly bent his bow
 And watched a winged arrow go
 True to its mark. An exultant yell
 Burst from his lips as a foeman fell.
 As Mononotto's war-cry rose,
 A hundred Pequots bent their bows,
 A hundred muskets flashed in sight,
 And gun-smoke settled o'er the fight.
 But the wreathing smoke has an orange glow
 And on it the fostering north winds blow,
 And the death song falls in the fervid breath
 And the shadows without are the shadows of death.
 The red flame waves and leaps and flows:
 Over the fortress the fire-fiend goes;
 And husband and father and mother and child
 All fall in the path of his frenzy wild.

In scorching heat and blinding smoke
 Mononotto fought till his bow-string broke.
 His eye quailed not; like a king he stood
 On that crimson field of fire and blood.
 Scarce two-score warriors gaunt and tall
 Remained to heed his rallying call.
 From the burning town, a tempest of wrath,
 Through the English line they swept a path;
 But the circle of death closed in again
 And out of the ceaseless, pitiless rain
 Of death, but a remnant escaped to tell
 How the pride of the Pequot nation fell.

The shadows were stealing grey and still
 Over the summit of Pequot Hill,

* Englishmen! Englishmen!

When, at the close of the summer day,
Along his solitary way,
A warrior passed with weary tread
Into the presence of the dead.
He heard the wind in the pine trees moan,
And ever it whispered—"Alone, Alone."
Over his soul in the fading light,
While shadows lengthened into night,
A wave of desolation swept,
And the sachem covered his face and wept.

CHAPTER IV

EARLY SETTLERS

SEVERAL YEARS elapsed after the fight on Pequot Hill before any steps were taken looking to the settlement of the conquered territory. October 7, 1640, Massachusetts granted Fisher's Island to John Winthrop, Jr., his title to the island being afterward confirmed by both Connecticut and New York. He settled there in 1644. The earliest grant of land embraced within the present confines of Groton is found in the Massachusetts Colonial Records:*

"Upon the petition of Mr. John Winthrope, Junior, exhibited to this Cort. for leave to make a plantation at or near Pequott, it is ordered—that the said petition is granted and that the petitioner shall have liberty to make a plantation in said Pequott country with such others as shall p'sent themselves to joyne in the said plantation & they shall enjoy such liberties as are necessary & other farr remote plantations do enjoy & also to lay out a convenient place for iron works, p'vided that a convenient number of fit p'sons to carry on the said plantation do appear to p'secute the same within three years. Dated, the 28th of the 4th mo. 1644."

In the Public Records of Connecticut** under date of the 17th of May, 1649, we find:

"Upon the desire of the inhabitants of Pequot, for their encouragement it is Graunted by this Courte that they shall be freed from all publick Country charges (except such as are occasioned by themselves) for the space of three years next ensuing: It is also Graunted, that the bounds of the plantation of Pequott shall be foure myles on each side of the River and six myles from the sea northward into the Country, till the Courte shall see cause and have encourage-

* Vol. II, p. 71. Ibid, p. 241.

** Vol. I, p. 185.

ment to add thereunto, provided they interteine none amongst them as inhabitants that shall be obnoxious to this jurisdiction and that the aforesaid bounds bee not distributed to less than forty families."

As early as the summer of 1645 Mr. Winthrop is thought to have been upon the ground preparing the way for the settlement of New London, and Miss Caulkins says the marshes and meadows were mowed that year. In her "History of New London"* she quotes: "At a General Court held at Boston 6th of May 1646—Whereas Mr. John Winthrop Jun. and some others have by allowance of this Court, begun a plantation in the Pequot country, which appertains to this jurisdiction as part of our proportion of the conquered country, and whereas the Court is informed that some Indians who are now planted upon the place where the plantation is begun, are willing to remove from their planting ground for the more quiet and convenient settling of the English there, so that they may have another convenient place appointed—it is therefore ordered that Mr. John Winthrop may appoint unto such Indians as are willing to remove their lands on the other side, that is on the east side of the Great River of the Pequot country, or some other place for their convenient planting and subsistence which may be to the good liking and satisfaction of the said Indians, and likewise to such of the Pequot Indians as shall desire to live there, submitting themselves to the English government &c. And whereas Mr. Thomas Peters is intending to inhabit in the said plantation—this said Court doth think fit to join him to assist the said Mr. Winthrop for the better carrying on the work of said plantation. A true copy &c. New London Records, Book VI."

The above described grant was made by the Massachusetts Bay, who claimed the land by conquest, but at a Commissioners' Court held at Boston in July 1647 the territory was given to Connecticut, the reason assigned being that "Jurisdiction goeth constantly with the Patent." This boundary question raised and settled so promptly with

* P. 45.

Massachusetts became a very troublesome problem with Rhode Island, the dispute continuing for many years and not being finally settled until 1728. In the "Antientest Book for 1648-49-50" is found the following record: "The 16 of Januarie 1648—it is agreed by the townsmen of Nameeug that Mr. John Winthrop is granted to set up a were and to make huse of the river at poquanuck at the uper end of the plaine for to take fish, and so to make improvements of it, to him and his heires and assigns."

Miss Caulkins says: * "Preparatory to a division of lands on the east side of the river, two grants are recorded to Mr. Winthrop, who was allowed a first choice of his portion, while the other shares went by lot. The first is a farm of princely dimensions at Pequonock and the other a lot on the river. The lands in these situations on the Sound and on the river being those which the inhabitants could immediately make available, were the first divided. The upland on the river furnished planting fields and the Pequonock plains, meadows and grass lands. Winthrop's farm embraced a tract about three miles in length from north to south, averaging perhaps a mile in breadth, lying between Pequonock Creek or River and what was then called East or Straight Cove (since known as Mumford's Cove). On the south it was washed by the Sound and intersected by inlets of salt water. In this compass were all the varieties of forest and meadow, arable land, pasture and salt marsh, which are useful to the farmer and pleasing to the eye of taste. It lay also in an opposite position to Winthrop's island farm, so that the owner of these two noble domains could look over Fisher's Island Sound from either side and rest his eye upon his own fair possessions.

"Winthrop's grant on the east side of the river was 'right against the sandy point of his own home lot, the length eight score pole and the breadth eight score pole'—that is on Groton Bank, opposite the eastern spur of Winthrop's Neck. These grants being settled, the other planters drew lots for their shares on the 17th and 31st of January,

* History of New London, p. 61.

1648-9. From these lists we obtain two catalogues of those who may be considered as first owners: 'A division of lands on the east side of the Great River of Pequot, north of Mr. Winthrop's lot.' The list contains but eighteen names; the shares were of twenty, thirty and forty acres. The division of Pequonock plain was in lots of the same average size and the number of grantees twenty-two, viz., Austin, Bartlet, Bedell, Bemas, Bordman, Busstraw, Fossiker, Gager, Hallet, Hempstead, Latham, Lewis, Longdon, Lothrop, Miner, Morton, Nichols, Robinson, Smith, Stebbins, Waterhouse, Willey. These were all actual residents of the town (New London) at that time and expecting to cultivate the land next season: but Austin, Busstraw, Hallet, Robinson and Smith disappeared from the plantation, forfeiting or selling their grants."

The first settler on the east side of the river, within the bounds of Groton, was Jonathan Brewster, who established a trading post at Brewster's Neck. A town grant was made to him in September 1649. Uncas gave him land by the following deed:* "April 25, 1650. I, Unquas, Sachem of Mauhekon, doe give freely unto Jonathan Brewster of Pequett, a tract of land, being a plaine of arable land, bounded on the south side with a greate Cove called Poccatannocke, on the north with the old Poccatuck path that goes to the Trading Coave &c. For and in consideration thereof, the said J. B. binds himself and his heirs to keep a house for trading goods with the Indians. (Signed by the Sachem and witnessed by William Baker and John Fossiker)."

This matter incurred the censure of the General Court of Connecticut, which on the 21st of May, 1650, passed the following vote:** "Whereas, Mr. Jonathan Brewster hath set up a trading house at Mohigen, this Courte declares that they cannot but judge the things very disorderly, nevertheless considering his condition, they are content hee

* History of New London, Caulkins, p. 66.

** Colonial Records of Connecticut, p. 209.

should proceed therein for the present, and till they see cause to the contrary."

Miss Caulkins writes of him:* "Jonathan Brewster was the oldest son of Elder William Brewster of the Mayflower Colony, but came over in the 'Fortune,' 1621, a year later than his father. He settled in Duxbury and represented that town in 1639. With others of the Plymouth Colony he engaged actively in the trade with the Indians of Long Island Sound and Connecticut River. This trade was carried on in sloops and shallops. . . . These voyages brought Mr. Brewster into contact with the younger Winthrop, the founder of New London; to which place he removed in 1649 and found immediate employment, not only in the old path of Indian traffic but as Recorder or Clerk of the plantation—many of the early deeds and grants at New London being in his handwriting. . . . Nine or ten years before the settlement of Norwich, Mr. Brewster had established a trading post near the mouth of Poquetanock Creek. The point of land was here given by Uncas to Mr. Brewster, as a bonus to induce him to establish the post, and it was confirmed to him by the townsmen of New London, within whose original bounds it was included. He commenced operations at Brewster's Neck in 1650 without waiting to obtain a license from the authorities of Connecticut, who claimed the jurisdiction. The General Court in May of that year censured him for the way of proceeding but legalized the undertaking itself. . . . From this time forth, Brewster's Neck and Trading Cove on the opposite side of the river became the principal places of traffic with the Mohegans. Mr. Brewster maintained an agency here and kept his family at the post for several years, but at length relinquished the trade to his son Benjamin and returned to Pequot Harbor, as New London was then called. In May 1657 he was chosen 'assistant for the town of Pequett.' . . .

"New London, as the bounds were stated in 1652, extended a quarter of a mile above Mr. Brewster's trading

* History of Norwich, 1874, p. 211.

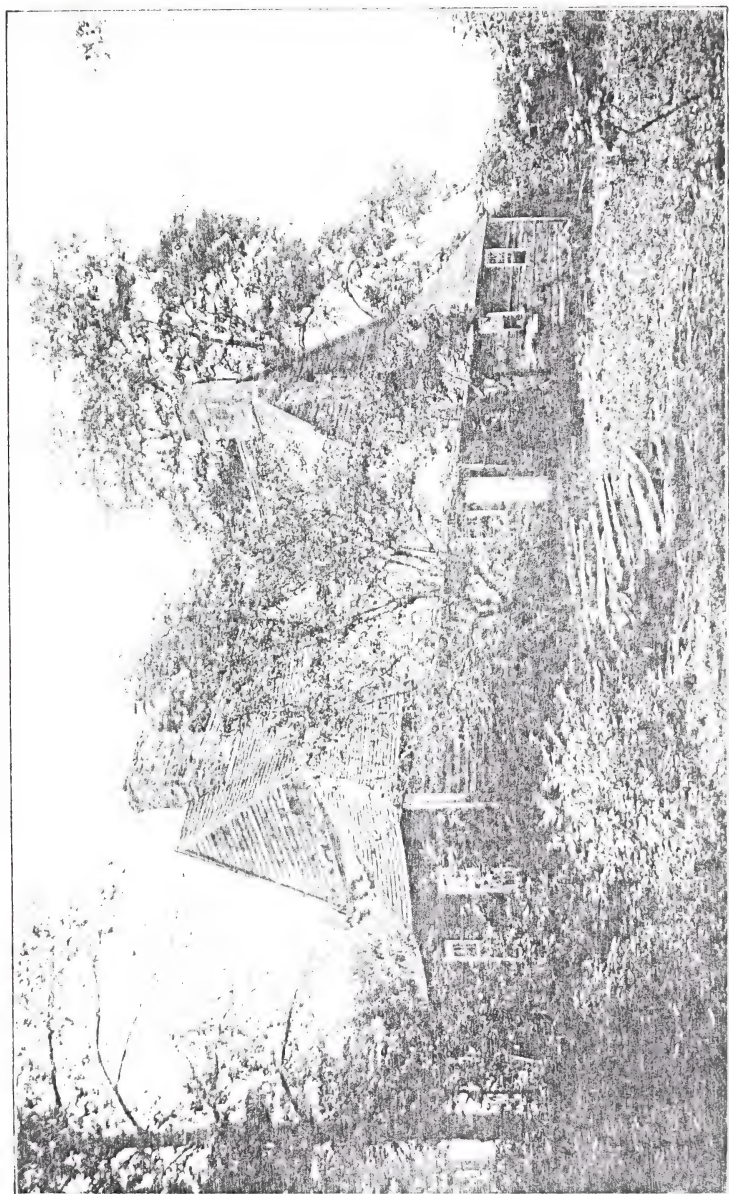
house. In 1668, the line between New London and Norwich was revised and rectified and it was still found to cross Brewster's Neck, dividing the Brewster farm between the two towns. The Legislature, therefore, left it to the option of Mr. Brewster to which place he would be attached. The settlement at one place was four miles north of him, at the other eight miles south. He chose the nearer neighborhood. Accordingly in 1669 we find him recorded as one of the twenty-five freemen at Norwich, and in 1685 he was one of its twelve patentees: but a year later, when Preston was accepted as a plantation, his farm fell within the limits of that new town, and he was enrolled as one of its inhabitants.

"Thus it appears that Brewster's Neck, which as we have seen was at first an advanced post into the wilderness, where the first house was erected by white men in the Mohegan or Pequot territory north of New London, was long afloat in regard to its territorial possession, and settled with difficulty into a permanent position. Originally included in the territory conquered from the Pequots, yet claimed and given away by Uncas, accredited for about twenty years to New London and then assigned by courtesy to Norwich—afterward made a part of the town of Preston but subsequently included in North Groton—it is now undeniably, and has been since 1836, within the limits of Ledyard. It is seldom that the formation of new towns and the alterations of boundaries produce so many changes in a particular locality."

Robert Burrows came from Wethersfield to New London, where he was granted a house lot June 2, 1650. It is said he was settled at Pequonock that year or the next. April 3, 1651, he was granted land on the Mystic River,* "a parcel of land between the west side of the river and a high mountain of rock." In 1664** we find "Goodman Burrose chosen ferryman for Mistick river, to ferry a horse and man for a groat." The same year his name appears in the rate list

* History of New London, Caulkins, p. 96.

** Ibid, p. 137.



HIVE OF THE AVERAGES

for the ministry tax as owning property valued at £246, being fourth on the list in value.

John Packer was another early settler on the west bank of the Mystic. Miss Caulkins places him among those who came to New London in the spring of 1651, and soon after he removed to the east side of the river, probably as early as 1653. His house stood near a spring on the east side of the Noank road, at the corner of the old road leading to the shipyard and nearly opposite the school house. His land bordered on the south the land occupied by the Pequots at Noank, and as early as July 24, 1665, appears the following entry in the moderator's book:* "John Packer desires that Leiftenant Avery and James Morgan may issue the business yt is now in contest betwixt him and the Indians at Naiwayuncke and to compound with them in the best way they can with land to satisfaction of the Indians and Goodman Packer—Voted." This controversy was not finally settled until 1735.

James Avery first appears as a grantee October 19, 1650, in the company that came from Gloucester with Mr. Richard Blinman, called to be the minister of the new plantation at Pequot. He removed to New London in 1651 and the next year was granted land in South Groton and in 1653 secured a farm at North Groton. However, in 1656 he seems to have finally settled on the Pequonnoc farm and in that year built the house known as the "Hive of the Averys," which at the time of its destruction by fire in July 1894 was the oldest house in Groton. The original house was small but had been added to from time to time, the most notable addition being made from the material from the old Blinman meeting house in New London, sold to Capt. James Avery in 1684 for six pounds, with the condition that he should remove it in six months' time. James Avery was prominent in the civil and military affairs of the town.

Cary Latham is one of the earliest named settlers at Pequot, Winthrop having recorded the fact that he was with him "in the beginning of the plantation." He was one

* History of New London, Caulkins, p. 138.

of the men chosen under date of February 22, 1648-9, to manage the affairs of the town.* "The inhabitants of Pequot plantation have chosen by joynt consent Mr. John Winthrop, Robert Hempstead, Carie Latham, John Stubens and Thomas Minor for this year following to act in all towne affairs, as well in the disposing of lands as in other prudentiall occasions for the towne. The same day the inhabitants did consent and desire that the plantation may be called London."

In 1654 the town granted him a lease of the ferry privilege:** "The ferry over Pequot River at the town of Pequot, for fifty years—from the 25th of March 1655. The said Cary to take 3d. of every passenger for his fare, 6d. for every horse or great beast and 3d. for a calf or swine; and to have liberty to keep some provisions and some strong liquors or wine for the refreshment of passengers.—No English or Indian are to pass over any near the ferry place that they take pay for—if they do the said Cary may require it."

"Mr. Latham on his part bound himself to attend the service immediately with a good canoe and to provide within a year's time a sufficient boat to convey man and beast. He also engaged to build a house on the ferry lot east of the river before the next October, to dwell there and to keep the ferry carefully, or cause it to be so kept for the whole term of years."

Mr. Latham thus became the first settler upon Groton Bank. He was prominent in town affairs.

James Morgan was another of the Cape Ann colony that came with Mr. Blinman. He is supposed to have settled in Groton about 1655. From the first he was prominent in public affairs, having been nine times a member of the General Court. At a General Court June 15, 1659,† Deacon Caulkin, James Avery and he were "appointed a committee to lay out the Governor's land at Pocquetaunoc;" at

* History of New London, Caulkins, p. 58.

** Ibid, p. 89.

† Colonial Records of Connecticut, p. 338 et seq.

the same court Goodman Morgan and Avery were directed to lay out one-hundred and fifty acres to James Rogers. May 16, 1661,* "Matthew Griswold, Thomas Tracy and James Morgan are appointed to try the bounds of N. London and to make report what is ye extent of ye bounds from the Sea northward into ye Country, on ye east side of the river, according to ye ordinary way of laying out of bounds in this colony. N. London people have liberty to procure the ablest person they can to assist in this matter;" and in October 1663, after the naming of a commission to state the west bounds of New London, "Ensign Tracy and James Morgan, or any other whom the two towns of New London or Norwich do appoint, are to see it done."

In 1664 in the rate for the ministry tax Morgan stands third on the list, being assessed upon 252 pounds. In 1665 James Avery and he were chosen referees in the case of John Packer vs. the Pequot Indians. In February of the next year the same men were appointed messengers** "to fetch up Mr. Bradstreet as soon as moderate weather presents." November 29, 1669,† "Left. Avery, Mr. Rogers, James Morgan Sen. and John Morgan" were "chosen to lay out the Kings highway between Norwich and Mystick." In 1670 James Morgan and wife were mentioned third in the list of members of Mr. Bradstreet's church.

Nehemiah Smith was an early grantee of land in Groton. In the records in the Town Clerk's office in New London we read: "December 27, 1652—20 acres of upland given him upon the east of the pond in Skull plain."‡ This land was at Smith Lake and was the location of the Smith Homestead. "February 9, 1652-3 Nehemiah Smith hath given him 150 acres of upland upon the plain joining to his 20 acres given him by the pond on Skull plain. February 9, 1652-3 Goodman Smith hath given him for his whole proportion of all divided lands, 8 acres of upland more to be laid to his home lot, excepting swamps &c. February 20,

* Colonial Records of Connecticut, p. 366.

** History of New London, Caulkins, p. 138.

† Ibid, p. 143.

‡ Descendants of Nehemiah Smith, p. 59.

1652-3 Nehemiah Smith hath given him a piece of meadow adjoining Captain Denisons 50 acres—two or three acres if it be there. January 24, 1653-4 Nehemiah Smith hath given him a piece of plain land about fifteen acres lying on the eastward of his land given beyond Skull Plain. He hath also given him one hundred acres of upland joining to his brothers about Mistic Hill, his brothers two hundred acres which is half granted by the Pond and half about Mistic Hill. February 19, 1654—he hath given him five acres of meadow lying upwards upon Pequonnoc River, at Mistic he hath given him four acres of meadow. He hath also given him two hundred acres of upland more or less upon the hills toward Pequonnoc Plains bounded on the west by land of Goodmen Burroughs and Thomas—toward Pequonnoc, bounded by the pond of water—also more land January 4, 1653-4.”

“He continued to reside at New London until after 1655, owing to trouble with the Indians. He then moved to his farm at Smith Lake, Pequonnoc, where he doubtless had been making improvements, building, &c., for several years.”* Mr. Smith did not long remain a resident of New London (Groton), as he appears to have been one of the original grantees of Norwich in 1659** and in 1663 he is spoken of as “now of New Norridge.” He died at Norwich about 1686, aged about 81 years. All the above are positively identified as the earliest settlers in Groton.

Rev. William Thompson was appointed missionary to the Pequots.† He was the owner of a farm in Groton which he sold to Aaron Starke between 1666 and 1669. Probably he never resided upon this farm, though his missionary labors were confined to the Indians of Mystic and Pawcatuck. John Smith, brother of Nehemiah, was an early grantee, as was also Edward Culver. John Fish, John Ben-net, Thomas Bailey, George Geer, Philip Bill, Robert Allyn, Samuel Starr and Edmund Fanning are all believed to have

* Descendants of Nehemiah Smith, pp. 59-60.

** History of Norwich, Caulkins, p. 61.

† History of New London, Caulkins, 1860, p. 128.

been settled in Groton prior to 1670. The islands adjacent to the coast were in demand from the very beginning. "John Cole is called a 'plooo-right' (plow maker). Among the grants 'the marsh upon pyne island' was given him. This island or islet, which lies on the Groton shore, still retains its designation, though long since denuded of the original growth of pines from which this was derived. 'Six penny Island at the mouth of Mistick' was granted to Robert Hempstead and John Stebbins in 1652. Notwithstanding its derisive name it contained nearly twenty acres of marsh."*

* History of New London, Caulkins, 1860, p. 81.

CHAPTER V

POLITICAL

THE AGITATION for divine service to be held on the east side of the river preceded that for organization of a new town, and had been going on for more than fifteen years when the town of New London voted, February 20, 1704-5, that the inhabitants on the east side of the river should be a town by themselves on the following terms, viz. :*

"That they pay their proportion of the town's debts; that the ferry and land and house belonging to it, shall continue to belong to the free school on the west side; that all estate hitherto given to the ministry or for the support of schools shall remain the property of the west side; that the inhabitants of the west side shall retain their right to cut masts or timber in the pine swamp near the straits on the east side, and the said swamp forever remain common to both sides; that inhabitants on either side, owning property on the other side, shall each retain their rights as proprietors." The Assembly passed an act of incorporation the same year : **

"Whereas the inhabitants of Newlondon on the east side of the river have desired that the lands on that side of the river may (be) a distinct township on certain terms agreed upon between them and the inhabitants of said towne on the west side, which terms are as followeth: First, that the ferry and the land and house belonging to it shall be and remain for the benefit of a free-school in the town on the west side of the river. 2ly, that the inhabitants of the east side pay their part of the town debts that are now due.

* History of New London, Caulkins, ed. 1860, p. 414. Ibid, p. 337.

** Colonial Records of Connecticut, Vol. IV, pp. 510-11.

3ly, that the inhabitants on the west side who have propriety in lands on the east doe still hold their right in the common land on the east side in proportion with the inhabitants on the east side; the same rule to be attended for such inhabitants on the east side who have propriety in lands on the west side. 4thly, that the pine swamp on the east side where they usually get masts may continue for the benefit of the inhabitants on both sides the river as formerly. 5thly. That all estate given to ministrie of Newlondon or to a free-school there, shall be and remain wholly to the use of the ministrie and maintenance of a free-school in the town on the west side of the river.

“This Assembly upon the application of the inhabitants of the said towne, doe approve of and confirme the said Lands in the township of Newlondon shall be divided into two townships, the lands on the west side of the river in the said township to be one distinct township to be called by the name of Newlondon, and the lands on the east side of the said river to be a distinct township to be called by the name of Groton; and that the said townes shall enjoy all such privileges and imunities as are generally granted to all or to any townes in this Colonie; and doe order and enact that whatsoever estate reall or personall, and whatsoever privileges are by the said articles or any of them excepted and reserved to either partie shall forever be and remain to those uses for which the same is excepted and reserved according to the true import and intent of the said articles and every of them. Always provided that the inhabitants on the east side of the said river in the township of Groton doe not hereby claim a privilege of being exempted from paying countrie rates. And it is further provided and to be understood that this act shall not be understood or interpreted to the preiudice or infringement of any rights or privileges granted by the town of Newlondon to John Winthrop Esqr our late Governor or his heirs within the said township of Newlondon as formerly bounded but the said grants shall be of the same force, effect and virtue as if this act had never been.

"And it is enacted by this Assembly that the brand for horses in the town of Groton shall be this following figure, viz. []"

The town was called "Groton" after the country seat of the Winthrops at Groton in Suffolk, from which the family came and is supposed to have first been given to the large estates owned by Governor Winthrop near Pequonnoc. The first time we find the name recorded is in the Winthrop papers, where John Plumbe writes concerning a remarkable meteor which he saw in October 1665, "I being then rowing in my boat to Groton."

In December 1705 a town meeting was held for organization and Samuel Avery was chosen first townsman, his colleagues being Samuel Fish, Nehemiah Smith, Captain James Morgan and George Geer. John Davie was chosen town clerk and Jonathan Starr constable. The schoolmaster elected at the same time was John Barnard. John Davie, the first town clerk, is worthy of special mention. He was the son of Humphrey Davie and a graduate of Harvard College in 1681. The first town record book opened by him in 1705 is a model of bookmaking and of penmanship, and indicates that he was a man of intelligence and of education. He came to Groton in 1693, taking over a farm at Pequonnoc formerly owned by William Meades. He filled the office of rate collector in 1695, of townsman in 1696 and was a constable for the east side in 1702. He was a brother-in-law of Rev. Gurdon Saltonstall, their wives being sisters, daughters of James Richmond of Hartford.

"July 11, 1694, Voted—That a new meeting house shall be forthwith built and that a rate of 12 pence on the pound be made for it. Capt. Wetherell, Mr. Pygan, Capt. James Morgan, Lt. James Avery, Mr. John Davie, Sergt. Nehemiah Smith, Ensign John Hough and Richard Christophers, are chosen a committee to agree with workmen for building the house and managing the whole concern of it."* As four of this committee were from the east side, we may gather something of the relative importance of Groton at

* History of New London, Caulkins, ed. 1860, p. 199.

this time. Mr. Davie recorded the births of his children in the first record book of the town as follows:

"Mary, born June 30, 1693; Sarah, born Oct. 21, 1695; Elizabeth, born March 17, 1697-8; John, born July 27, 1700; Humphrey, born April 12, 1702-3; William, born March 22, 1705-6.

"These were all born in the town now called Groton."*

In 1707 Mr. Davie became heir to a baronetcy and closing out his affairs in Groton he returned to England, where he became "Sir John Davie of Creedy, County of Devon, within the kingdom of England, Baronet."** Miss Caulkins has given us a very charming account of his reception of the notice of his advancement, which also throws some light on the customs of the day:†

"According to tradition, the unconscious baronet was at work with him and they were at strife to see which would do the most work in the least time. Letters had been sent from England to look up the heir of the Davie estate, and application being made to Mr. Saltonstall, he immediately dispatched a messenger to Groton with the tidings. This messenger, arriving at the house, was directed to the field, and as he approached Davie, who was at work barefoot, with shirtsleeves and trousers rolled up, he inquired his name; and on receiving an answer, struck him upon the shoulder and raising his hat exclaimed, 'I salute you, Sir John Davie.'

"James Packer had made several voyages, and when Sir John Davie left Groton, he gave him a hearty invitation, if he should ever find himself in England, to come to his estate in Devonshire and make him a visit, assuring him it would always give him pleasure to see an old neighbor and hear from his American home. A few years later Packer, being in England, took the stage-coach from London and went out to Sir John's estate. He arrived just as the family were sitting down to dinner, with a party of

* History of New London, Caulkins, ed. 1860, p. 199.

** Ibid, p. 416.

† Ibid, p. 417.

the neighboring gentry for guests. Sir John recognized his former comrade at once; received him with open cordiality, introduced him to the company as an American friend; and treated him with marked attention. The next day he carried him all over his grounds and showed him his various accommodations. Before parting, Sir John and his lady had a long and free conversation with their visitor in the course of which the baronet expressed himself thus:

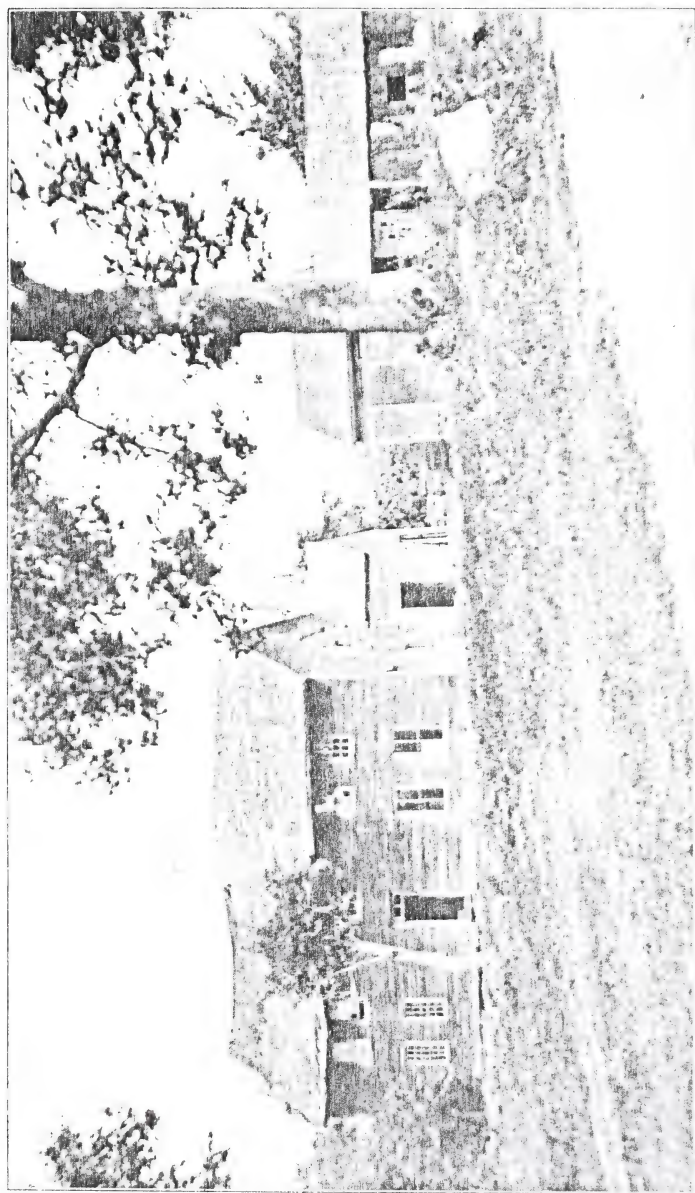
“‘You see how I live, Packer: I have an abundance of this world’s goods, and can gratify myself with a continual succession of pleasures, but after all I am not so happy as I was when you and I changed work at threshing and we had but one dish for dinner, and that was corn-beans.’”

Mr. Samuel Avery, the first townsman, was also a man of note. Youngest son of James Avery, one of the early settlers, he served the town from his election in 1705 until his death May 1, 1723. He owned a large farm in Groton, was captain of a train band and was in public service during most of his life. He has not left a numerous progeny, but some of his descendants deserve mention.

Waightstill Avery, his grandson, born May 10, 1741, died March 13, 1821, lived in North Carolina and was a member of the Mecklenburg Convention which on May 31, 1775, is reputed to have passed the first declaration of independence of Great Britain, antedating that at Philadelphia by more than a year. Tradition has it that Mr. Avery was the writer of this much disputed declaration.*

In 1788 Colonel Avery in the trial of a case in North Carolina was opposed by a young lawyer just twenty-one years of age, Andrew Jackson. In the course of the proceedings Mr. Avery rather scornfully referred to the legal knowledge of his opponent and on a repetition of the offence was served with a challenge by Jackson in which he accused the Colonel of injuring his “charactor” and trusted that he would give him the satisfaction that one gentleman should give another whom he has injured, and declared

* For a discussion of this subject see “The Mecklenburg Declaration of Independence,” by William Hoyt. G. P. Putnam’s Sons, 1907.



SAMUEL FISH HOUSE—BUILT BEFORE 1700

that he would not take his dinner until the matter was attended to. They met on the evening of August 12, 1788, and after exchanging shots without injury to either of the parties became firm friends and so continued until Colonel Avery's death. The challenge, bearing date August 12, 1788, was in the possession of the family until within a few years.

In this line also comes John D. Rockefeller, whose father, William Avery Rockefeller, was fourth in descent from Samuel Avery.

Captain Samuel Fish, the second townsman, was born in 1656 and died Feb. 27, 1733, in his 77th year. He was a captain in the French and Indian wars and was for many years prominent in the affairs of the town. He owned a large farm situated on both sides of the present New London road and in 1695 built the house now standing on the Chesebrough farm northwest from the Lower Mystic Cemetery. He was a member of the First Congregational Church in Stonington and the names of his children are found recorded there.

Nehemiah Smith, the third townsman, was born in New Haven in 1646 and was the second of the name. He was prominent in the affairs of New London, having represented the town in the General Assembly at Hartford when but twenty-three years of age, and for several years thereafter. "In October, 1696, with Captain Mason and Samuel Chester, he is to 'go on the lands belonging to the family of the Rogers in New London, and endeavor a right understanding of differences.' May 13, 1697, at Hartford Court of Elections may be found the following: 'John Avery appointed Captain of the trainband at New London on the east side of the river, and Nehemiah Smith to be their Ensign and to be Commissionated accordingly. These are commissionated.'

"May 12, 1698, Ensign Nehemiah Smith is appointed a Justice for New London County, and also appointed with 'the Worshipful Captain Samuel Mason and Captain Daniel Witherell' to look after the selectmen of Stonington or

any of the towns in the county in relation to the highways. In 1706 he is a lieutenant. He was also a representative from New London, justice of the peace, justice of the quorum, etc. Oct. 14, 1704, his name is number 5 on a list of seventy-seven names to whom the patent of New London was granted by the General Assembly, by virtue of letters-patent granted by his Royal Majesty, Charles the Second of England, April 23, 1663.

"October 11, 1705, he is a representative from New London at the General Assembly held at New Haven, Major-General Fitz John Winthrop, Esq., Governor. In December of this year, the first town meeting in Groton was held. He appears as one of the selectmen. March 25, 1703, the town of New London granted liberty to James Morgan, James Avery and Nehemiah Smith to lay out and sell 300 acres of land in Groton for the building of the first meeting-house. In a list of freemen dated Dec. 22, 1708, his is the first name. April 26, 1709, he appears on the committee to settle boundaries between Norwich and Groton, and Preston and Groton, and, afterward, Groton and Stonington.

"At New Haven, October 10, 1706, he and Captain James Morgan were appointed 'to go to the eastern part of Stonington and to see how their difficulties is' in relation to boundary troubles, and he is also on another committee 'to treat with Owaneco concerning the differences arising from his claim to land with full power to finally agree and report to the Governor.'

"April 2, 1707, at Hartford, he is a representative from Groton and he continues annually in that office to 1716.

"In 1711 Governor Saltonstall and Council at New Haven 'Ordered that the Treasurer do pay out of the Colony Treasury to Nehemiah Smith of Groton Esq., the sum of four pounds and one shilling money for satisfying what is due to him from the Colony for goods to our Indian soldiers which appears by his account this day laid before this Board and now on file.' May, 1713, he is allowed one pound, two shilling and sixpence for attendance at the Assembly.

March, 1714-15, he is on a committee 'to make seats in gallery some time this year.'

"In 1715, Mr. Justice Smith of Groton and Mr. Justice Prentiss of New London were appointed overseers of the Indians at Niantic. The Indians complained that some of their number had been induced by drink and other ways to allow the Englishmen to inclose large pastures out of the land set off by the government for the improvement of the Indians. March 20, 1715-6, he was on a committee in relation to the debts of the town. In 1716, he is spoken of as seventy years of age. He was the second town clerk of Groton, 1707 to 1718. In 1719, he was on several committees relating to schools, Indians, and laying out of land."*

James Morgan, the fourth townsman, was the second of the name, being the son of James Morgan, one of the first settlers. He lived on the farm inherited from his father, just west of Pequonnoc Bridge. He was one of the first two deacons of the first church in Groton, was a magistrate, and acted as moderator of the first town meeting after the incorporation of the town. He served as captain of a train band and as deputy to the General Court from New London before the separation, and was one of the first deputies from the new town of Groton in 1706. For several years he was a commissioner to advise and direct the Pequot Indians in the management of their affairs.

George Geer, the fifth townsman, was the only one born in the old country. He was born in Hevitree, England, in 1621 and must have been eighty-four years of age at the time of his election. He lived to the ripe old age of one hundred and five years. Left an orphan at an early age, he and a brother, Thomas, were put in charge of an uncle. They came to Boston in 1635 and George is found at New London in 1651. Having married a daughter of Robert Allyn, he took up a tract of fifty acres of land granted him by the town of New London, and adjoining the farm of his father-in-law, at Allyn's Point. Although he had

* Descendants of Nehemiah Smith, pp. 68-9.

a larger family than any of his associates, less is known of his history than of any of his fellow townsmen.

Of Jonathan Starr, the constable, we gather from Miss Caulkins that he was the son of Samuel Starr and his wife Hannah, the daughter of Jonathan Brewster. He was baptized in the New London church in 1674 and married Elizabeth, the daughter of Captain James Morgan. "The descendants of Jonathan Starr* have been remarkable for longevity—eight of his children lived to be eighty, and most of them over eighty-five years of age. One of his daughters, Mrs. Turner,** was one hundred years and seven months old. In the family of his son Jonathan, the father, mother and four children averaged ninety years of age. The third Jonathan lived to be ninety-five and his brother, Captain Jared Starr, to his ninetieth year. A similar length of years characterized their partners in marriage. Mrs. Mary (Seabury) Starr lived to the age of ninety-nine years; and Elizabeth, relict of Captain Joseph Starr of Groton, (brother of Jonathan 2nd), died at the age of one-hundred years, five months and eight days."

Of the schoolmaster, David A. Daboll† writes as follows: "At a similar gathering (town meeting) the crude foundations of an educational system were laid by the appointment of Mr. John Barnard to be 'town schoolmaster.'" Ten acres of land north of the meeting house were appropriated and a convenient dwelling house sixteen feet square was ordered to be built thereon for school purposes. On September 11th of the same year this vote was rescinded and the same amount of land "south of the meeting house" was substituted, although apparently the school house was built on the original location. The area of the town being something like seventy square miles, it is not to be supposed that his labors were confined to this building. He held school in the houses of well-to-do citizens in other sections

* History of New London, ed. 1860, pp. 318 and 320.

** Buried in Seth Williams Burying Ground, just above Old Mystic. Tombstone inscription: "Mrs. Lucy Turner, relict of Capt. Hawkins Turner, died Mar. 16, 1809, æ. 100 yrs. 7 ms. 16 ds."

† Historic Groton, pp. 47-8.

of the town. What his compensation was or how long he continued in the position is a matter of conjecture only, his salary not being mentioned in the records. His wife, "for sweeping out the meeting house, and keeping the key," received twenty shillings per annum. We will follow the history of the schools in another chapter.

After the departure of John Davie the clerkship was filled by the following persons, viz.,

1707-18, Nehemiah Smith; 1718-20, Samuel Avery; 1730-68, Christopher Avery and Christopher Avery, Jr.; 1768-87, William Avery; 1787-97, Charles Eldredge; 1797-1803, Amos Gere; 1803, Amos Niles; 1804, Amos Gere; 1805-21, Amos A. Niles; 1821-37, Nathan Daboll; 1837-46, Elisha Morgan; 1846-50, Sanford Morgan; 1850, James D. Avery; 1851-53, Sanford Morgan; 1853, James D. Avery; 1854-59, Sanford A. Morgan; 1859, Daniel Morgan; 1860-62, Colby M. Morgan; 1862-70, Elisha Morgan; 1870, David A. Daboll; 1871-74, Elisha Morgan; 1874-95, James D. Avery; 1895-1905, Nelson Morgan.

Representatives to the Colonial Assembly* were chosen twice in each year, and the custom continued until the adoption of the State Constitution in 1818. Those who served the town in this capacity were

1706, May—James Morgan, Andrew Lester. Sept.—Nehemiah Smith, Samuel Fish.

1707, May—Capt. James Avery, Capt. James Morgan. Sept.—Nehemiah Smith, Samuel Fish.

1708, May—Capt. James Avery, Lieut. John Morgan, Sr. Sept.—Lt. Samuel Fish, Capt. James Avery.

1709, May—James Morgan, William Latham. Sept.—Samuel Avery, Joshua Bill.

1710, May—Capt. James Avery, John Morgan, Sr. Sept.—Capt. James Avery, John Morgan, Sr.

1711, May—Capt. James Avery, John Morgan, Sr. Sept.—John Morgan, Jr.

1712, May—Capt. James Avery, Moses Fish. Sept.—Capt. Samuel Fish, Jonathan Starr.

1713, May—James Morgan, Jonathan Starr. Sept.—James Morgan, Jonathan Starr.

* This list, together with the accompanying brief biographical sketches, to the year 1866, was compiled by Judge William H. Potter.

1714, May—James Morgan, Jonathan Starr. Sept.—James Morgan, Samuel Lester.

1715, May—James Morgan, James Avery. Sept.—William Morgan, Nicholas Street.

1716, May—Samuel Avery, William Morgan. Sept.—James Morgan, James Avery.

1717, May—James Avery, James Packer. Sept.—Nicholas Street, Joshua Bill.

1718, May—Nehemiah Smith, James Avery. Sept.—Capt. Samuel Avery, John Seabury.

1719, May—Capt. Samuel Avery, Moses Fish. Sept.—Capt. Samuel Avery.

1720, May—Joshua Bill, Ebenezer Avery. Sept.—John Burrows, Ebenezer Avery.

1721, May—Nehemiah Smith, Joshua Bill. Sept.—John Morgan, Jr., Nehemiah Smith.

1722, May—Joshua Bill, Nehemiah Smith. Sept.—Joshua Bill, Nehemiah Smith.

1723, May—Nehemiah Smith, Joshua Bill. Sept.—Nehemiah Smith, Joshua Bill.

1724, May—James Avery, Joshua Bill. Sept.—Nehemiah Smith, Christopher Avery.

1725, May—James Avery, James Morgan. Sept.—Christopher Avery, James Morgan.

1726, May—James Avery, Jonathan Starr. Sept.—James Morgan, Ebenezer Avery.

1727, May—James Avery, Daniel Eldredge. Sept.—James Avery.

1728, May—James Avery, Joshua Bill. Sept.—Jonathan Starr, James Avery.

1729, May—Daniel Eldredge, Joshua Bill. Sept.—Capt. James Avery, Nicholas Street.

1730, May—Daniel Eldredge, Benadam Gallup. Sept.—James Morgan, Capt. James Avery.

1731, May—Capt. James Avery, Capt. John Morgan, Sr. Sept.—Capt. James Avery, Moses Fish.

1732, May—James Packer, Christopher Avery. Sept.—James Packer, Humphrey Avery.

1733, May—James Packer, Humphrey Avery. Sept.—James Packer, Humphrey Avery.

1734, May—Daniel Eldredge, Humphrey Avery. Sept.—James Packer, Christopher Avery.

1735, May—James Avery, Humphrey Avery. Sept.—Luke Perkins, Dudley Woodbridge.

1736, May—Christopher Avery, Dudley Woodbridge. Sept.—James Avery, John Chester.

1737, May—Luke Perkins, Dudley Woodbridge.—Sept.—William Morgan, James Avery.

1738, May—Christopher Avery, Ebenezer Avery. Sept.—Humphrey Avery, Ebenezer Avery.

1739, May—Christopher Avery, Dudley Woodbridge. Sept.—Christopher Avery, Dudley Woodbridge.

1740, May—Dudley Woodbridge, Humphrey Avery. Sept.—Christopher Avery, Dudley Woodbridge.

1741, May—Christopher Avery, Humphrey Avery. Sept.—Ebenezer Avery, William Williams.

1742, May—Christopher Avery, John Ledyard. Sept.—Christopher Avery, John Ledyard.

1743, May—Christopher Avery, John Ledyard. Sept.—Humphrey Avery, John Ledyard.

1744, May—Christopher Avery, John Ledyard. Sept.—Christopher Avery, John Ledyard.

1745, May—Christopher Avery, John Ledyard. Sept.—Christopher Avery, John Ledyard.

1746, May—Christopher Avery, John Ledyard. Sept.—Ebenezer Avery, 2nd, Col. Christopher Avery.

1747, May—Christopher Avery, John Ledyard. Sept.—Capt. Moses Fish, Luke Perkins.

1748, May—John Ledyard, Capt. Robert Allyn. Sept.—Col. Christopher Avery, Ebenezer Avery, Jr.

1749, May—Col. Christopher Avery, John Ledyard. Sept.—Capt. William Williams, Capt. Nathan Smith.

1750, May—Col. Christopher Avery, Luke Perkins. Sept.—Ebenezer Avery, Capt. William Williams.

1751, May—Col. Christopher Avery, Luke Perkins.

1752, May—Capt. Moses Fish, Col. Christopher Avery. Sept.—Capt. Ebenezer Avery, Silas Deane.

1753, May—Col. Christopher Avery, Capt. Nathan Smith. Sept.—James Morgan, Benadam Gallup.

1754, May—Capt. Ebenezer Avery, Col. Christopher Avery. Sept.—Capt. Moses Fish, Capt. Robert Gere (2).

1755, May—Col. Christopher Avery, Capt. Moses Fish. Sept.—Nathan Smith, Col. Christopher Avery.

1756, May—Capt. Moses Fish, William Williams. Sept.—Luke Perkins.

1757, May—Col. Christopher Avery, Dudley Woodbridge. Sept.—Capt. Moses Fish, Col. Christopher Avery.

1758, May—Capt. Moses Fish, Col. Christopher Avery. Sept.—Luke Perkins, Col. Christopher Avery.

1759, May—Col. Christopher Avery, Capt. Jabez Smith. Sept.—Col. Christopher Avery, Capt. Jabez Smith.

1760, May—Col. Christopher Avery, Luke Perkins. Sept.—Capt. Robert Gere (2), Luke Perkins.

1761, May—Col. Christopher Avery, Luke Perkins. Sept.—Dudley Woodbridge, Capt. William Woodbridge.

1762, May—Moses Fish, Christopher Avery. Sept.—Dudley Woodbridge, Capt. William Williams.

1763, May—Christopher Avery, Jabez Smith. Sept.—Ebenezer Avery, William Williams.

1764, May—Christopher Avery, Benadam Gallup. Sept.—Ebenezer Avery, William Williams.

1765, May—Benadam Gallup, Moses Fish. Sept.—William Williams, Moses Fish.

1766, May—Benadam Gallup, Moses Fish. Sept.—Benadam Gallup, Moses Fish.

1767, May—Benadam Gallup, Moses Fish. Sept.—Benadam Gallup, Moses Fish.

1768, May—Capt. Ebenezer Avery, Capt. William Williams. Sept.—Capt. Benadam Gallup, Capt. Moses Fish.

1769, May—Capt. William Williams, Capt. Moses Fish. Sept.—Capt. Benadam Gallup, Simon Avery, (?Simeon).

1770, May—Capt. Benadam Gallup, Capt. Moses Fish. Sept.—Capt. Robert Gere (2), Capt. Benadam Gallup.

1771, May—Capt. Benadam Gallup, Capt. Joseph Gallup. Sept.—Capt. Nathan Gallup, Capt. Nathan Fish.

1772, May—Capt. Ebenezer Ledyard, Nathan Gallup. Sept.—Nathan Fish.

1773, May—Col. William Ledyard, William Avery. Sept.—Capt. William Morgan, Thomas Mumford.

1774, May—Capt. William Morgan, Thomas Mumford. Sept.—Stephen Billings, Thomas Mumford.

1775, May—Nathan Gallup, Thomas Mumford. Sept.—Nathan Gallup, Thomas Mumford.

1776, May—Capt. Benadam Gallup, Col. William Ledyard. Sept.—Park Avery, John Hurlbut.

1777, May—Col. Benadam Gallup, Thomas Mumford. Sept.—Col. Nathan Gallup, Thomas Mumford.

1778, May—Thomas Mumford, Capt. William Williams. Sept.—Capt. Stephen Billings, Thomas Mumford.

1779, May—Col. Nathan Gallup, Thomas Mumford. Sept.—Ebenezer Ledyard, William Avery.

1780, May—Ebenezer Ledyard, Amos Gere. Sept.—Thomas Ap. Niles, Amos Gere.

1781, May—Thomas Mumford, Stephen Billings. Sept.—Thomas Mumford, John Morgan.

1782, May—Nathan Gallup, Ebenezer Ledyard. Sept.—Elisha Williams, Dr. Amos Prentice.

1783, May—Ebenezer Ledyard, Elisha Williams. Sept.—Ebenezer Ledyard, Elisha Williams.

1784, May—Ebenezer Ledyard, Nathan Gallup. Oct.—Thomas Niles, Nathan Gallup.

1785, May—Thomas N. Niles, Isaac Gallup. Oct.—Thomas N. Niles, Isaac Gallup.

1786, May—Ebenezer Ledyard, Isaac Gallup. Oct.—Thomas N. Niles, Isaac Gallup.

1787, May—Ebenezer Ledyard, Isaac Gallup. Oct.—Thomas N. Niles, Stephen Billings.

1788, May—Ebenezer Ledyard, Stephen Billings. Oct.—Thomas N. Niles, Stephen Billings.

1789, May—Ebenezer Ledyard, Nathan Gallup. Oct.—Thomas N. Niles, Robert Allyn.

1790, May—Robert Allyn, Ezra Bishop. Oct.—Nathan Niles, Amos Geer.

1791, May—Thomas Avery, Nathan Gallup. Oct.—Thomas Avery, Stephen Billings.

1792, May—Simeon Avery, Christopher Morgan. Oct.—Simeon Avery, Christopher Morgan.

1793, May—Simeon Smith, Nathan Gallup. Oct.—Simeon Smith, James Gallup.

1794, May—Jonathan Brewster, John Wilson. Oct.—Simeon Avery, Robert Geer, 2nd.

1795, May—Thomas Avery, Benadam Gallup. Oct.—Thomas Avery, Benadam Gallup.

1796, May—Ebenezer Ledyard, Ebenezer Morgan. Oct.—Thomas Avery, Ebenezer Morgan.

1797, May—Starr Chester, Robert Geer, 2nd. Oct.—Starr Chester, Robert Geer, 2nd.

1798, May—Ebenezer Avery, Jr., Ebenezer Morgan. Oct.—Ebenezer Avery, Jr., Ebenezer Morgan.

1799, May—Simeon Smith, Isaac Avery. Oct.—Simeon Smith, Isaac Avery.

1800, May—Jabez Smith, Vine Stoddard. Oct.—Starr Chester, Vine Stoddard.

Part I—From 1784 to 1801

The first on the list is Esquire Ebenezer Ledyard, 1784, who was six times a delegate. He was, we think, a brother of the late lamented Colonel William Ledyard, and negoti-

ated cartels for the exchange of prisoners during the Revolutionary War. He was a merchant at Groton Bank and died in 1811 aged 75 years. Esquire Ledyard filled a large place in our Revolutionary annals. Colonel Nathan Gallup, his colleague, of Revolutionary fame, resided at Pumpkin Hill; Thomas Niles resided at the Niles place just above Mystic River; Deacon Northrup Niles built a house and resided north of Candlewood Hill and was long a leading man in the town; Captain Isaac Gallup, 1785, the son of Colonel Benadam Gallup, was a Revolutionary soldier and an able and useful public man. He was very corpulent, and lived at Pumpkin Hill. Esquire Stephen Billings, 1787, resided near Center Groton, and was, we think, uncle of Colonel Stephen Billings, who subsequently figured in the military line. Captain Robert Allyn, 1799, was another noble Revolutionary patriot of whom we could wish to say more. He resided and died at Allyn's Point. Ezra Bishop, 1790, we cannot locate. There must be a mistake in the name, though it was transcribed from the records of the State Department at Hartford. We give him up. Nathaniel Niles was another of the same family as the preceding bearers of the name. Esquire Amos Geer, 1790, lived on Geer Hill, east of Poquetanoc. He was a noted man in the town, surveyor, standing justice and town clerk, for which latter post he was admirably adapted as a ready penman.

Esquire Thomas Avery, 1791, was another Revolutionary hero, who survived the Fort Griswold massacre and subsequently removed to Coleraine, Massachusetts. Colonel Simeon Avery, 1792, was an adjutant in the Revolutionary struggle and resided between Center Groton and Groton Ferry; he was Major Elisha Avery's father. Major Christopher Morgan lived in the Lorenzo Gallup District and was the father of Colonel William Morgan. Deacon Simeon Smith, 1793, lived at Flanders, north of Fort Hill; he died later than 1820. James Gallup, colleague of Deacon Smith, was possibly the same as Lieutenant James Gallup, 1822, and, if so, was the son of Deacon Benadam Gallup. If that was not the man we have failed to trace him. Jonathan

Brewster, 1794, is not readily identified, unless the Poque-tanoc miller of that name at this time resided in Groton. John Wilson, his colleague, is equally difficult of identification. Robert Geer, 2nd, the colleague of Colonel Simeon Avery, was a brother of Esquire Amos of Geer Hill, and a farmer. Deacon Benadam Gallup, Jr., 1795, was the son of Colonel Benadam, and afterwards settled on the Northrup Niles place, east of Candlewood Hill. Captain Ebenezer Morgan, 1797, was another Revolutionary survivor, who lived northwest of Meeting-house Hill, North Groton, where he died at a good old age. Esquire Starr Chester, 1797, living at Palmer's Cove, towards Noank, was twelve times a delegate. He removed West and there died. Colonel Ebenezer Avery, Jr., 1798, resided at Groton Bank at the time of the massacre and bore a part outside of the Fort, while his father of the same name perished in the fight. He was the father of the Rev. Jared Avery, representative in 1863 and 1866. Esquire Isaac Avery, the colleague of Deacon Simeon Smith in both sessions of 1799, lived on Geer Hill in North Groton and died about 1821. Deacon Jabez Smith, 1800, resided at Pequonnoc. His colleague, Lieutenant Vine Stoddard, was a Revolutionary patriot, who served with Washington at White Plains. He was a farmer residing near Gales Ferry and died about 1840.

Part II—From 1801 to 1818

1801, May—Starr Chester, Benadam Gallup. Oct.—Starr Chester, Isaac Gallup.

1802, May—Starr Chester, Benadam Gallup. Oct.—Starr Chester, Isaac Gallup.

1803, May—John Daboll, Joseph Chapinan, Jr. Oct.—Phineas Hyde, T. Baxter Gray.

1804, May—Phineas Hyde, T. Baxter Gray. Oct.—Rufus Smith, Joseph Morgan.

1805, May—Rufus Smith, Joseph Morgan. Oct.—Starr Chester, Amos A. Niles.

1806, May—Starr Chester, Amos A. Niles. Oct.—John Daboll, John Spicer.

1807, May—Roswell Fish, Paul F. Niles. Oct.—Roswell Fish, Paul F. Niles.

1808, May—Starr Chester, T. Baxter Gray. Oct.—Paul F. Niles, Roswell Fish.

1809, May—Starr Chester, T. Baxter Gray. Oct.—Roswell Fish, Paul F. Niles.

1810, May—Starr Chester, Paul F. Niles. Oct.—John Morgan, Paul F. Niles.

1811, May—John Morgan, Paul F. Niles. Oct.—Roswell Fish, Amos A. Niles.

1812, May—Roswell Fish, Amos A. Niles. Oct.—Elijah Bailey, Amos A. Niles.

1813, May—Noyes Barber, Seth Williams. Oct.—Noyes Barber, Seth Williams.

1814, May—Stephen Haley, Elisha Ayers. Oct.—Stephen Haley, Elisha Ayers.

1815, May—Thomas Avery, Rodman Niles. Oct.—Thomas Avery, Rodman Niles.

1816, May—Elisha Haley, William Williams. Oct.—Elisha Haley, William Williams.

1817, May—Erastus Williams, James Mitchell. Oct.—James Mitchell, Erastus Williams.

1818, May—Noyes Barber, Philip Gray. Oct.—Noyes Barber, Philip Gray.

Esquire John Daboll, 1803, was a survivor of the Fort Griswold massacre, although pierced with seven musket balls. He resided between Center Groton and the Bank and was a member of the Constitutional Convention of 1818. The Noank Dabolls are his descendants. Joseph Chapman, Jr., was a tavern keeper in North Groton. Dr. Phineas Hyde, 1804, the father of John Hyde, was a popular physician of Upper Mystic. He was a native of Norwich and a brother of Judge John Hyde, so long chief judge of the county court. Thomas Baxter Gray, colleague of Dr. Hyde, represented the town four times and removed West. He was a carpenter and bridge builder and afterward constructed the great Cayuga Bridge. Deacon Rufus Smith, 1804, was the son of Deacon Simeon, living at the tan yard north of Pequonnoc. He afterwards removed to New York State. Rev. Joseph Morgan, the colleague of Deacon Rufus for two sessions, removed to Salem, where he died. He was a Methodist clergyman and the only clergyman who had represented the town from 1784 to 1863. Esquire Amos A.

Niles, 1806, for many years town clerk, was the son of Deacon Northrup Niles. He was a good penman and resided north of the Center, but died, we believe, in Salem. Captain John Spicer, the colleague of Esquire John Daboll, kept a public house in North Groton and was the father of the present Judge Edmund Spicer of Ledyard. He died as late as 1856. Esquire Roswell Fish, 1807, was a man of mark in the town, representing it six times and always prominent as a business man. He died subsequent to 1840. "Master" Paul F. Niles, the colleague of Esquire Fish, was a brother of the town clerk, and after serving his generation as a teacher, subsequently died in New York City.

John Morgan, Esq., 1811, was another wounded soldier of the Revolution, owning land at Pequonnoc, where his nephew, the present town clerk, now resides. Captain Elijah Bailey, 1812, also a worthy Revolutionary patriot, commanded an outside battery at the capture of Fort Griswold, and was cut off from entering the fort when driven from his position. Captain Bailey was at first a seafaring man and was for forty years postmaster, being at the time of his death, officially, the oldest postmaster in America. Major Noyes Barber, 1813, was fourteen years a member of Congress, a longer period than any other member from Connecticut, if we recollect aright. Lieutenant Seth Williams, the colleague of Major Barber, lived near Cider Hill. Judge Stephen Haley, 1814, was long deputy sheriff and the first judge appointed in the Groton Probate District. Colonel Elisha Ayers, the colleague of Judge Haley, was a manufacturer and farmer in North Groton and was among the very earliest importers of merino sheep from Tangier. Lieutenant Thomas Avery, 1815, was another Revolutionary hero, residing near Pequonnoc. Esquire Rodman Niles, his colleague, was a popular townsman living near Gales Ferry. Esquire Elisha Haley, 1816, was several times a member of both houses of Assembly and four years a member of Congress. Judge William Williams, his colleague, was many years a probate judge of the Stonington District when the four towns of Stonington, North Stonington, Groton and

Ledyard composed it. He lived on Cider Hill and so did his brother, Judge Erastus Williams, 1817, who was also a member of both Houses. Captain James Mitchell, the colleague of Judge Erastus W., was also a State senator and was United States marshal for this State when he died in 1830. Captain Mitchell's father was a French sea captain from Bordeaux. Esquire Philip Gray, 1818, was a house carpenter, living on Gray's Hill. His son, William M. Gray, Esq., is a merchant at Groton Bank. This brings us to the adoption of the new Constitution in this State.

Part III—From 1819 to 1840

- 1819—Thomas Avery, Stephen Billings.
- 1820—Elisha Haley, Roswell Tinker.
- 1821—Nathan Niles, Elisha Stoddard, Jr.
- 1822—N. S. Lester, James Gallup.
- 1823—James Mitchell, Adam Larrabee.
- 1824—Elisha Haley, Erastus Williams.
- 1825—Erastus Smith, Rufus Chapman.
- 1826—Roswell Allen, Elisha Haley.
- 1827—Elisha Haley, John Brewster.
- 1828—Erastus Smith, Gurdon Bill.
- 1829—Albert Latham, Joseph Tuttle.
- 1830—Guy C. Stoddard, Albert Latham.
- 1831—Nathan Daboll, Guy C. Stoddard.
- 1832—John Spicer, Nathan Daboll.
- 1833—Elisha Haley, John Spicer.
- 1834—Cyrus Allen, Elisha Haley.
- 1835—Albert Latham, Jacob Gallup.
- 1836—Jacob Gallup, Sanford Stark.
- 1837—Albert Latham, Elisha Morgan.
- 1838—Belton A. Copp, Amos Clift.
- 1839—Belton A. Copp, Amos Clift.
- 1840—Elisha Haley, Noah Chapman.

Of several of these we have already written and shall not need to say more. Colonel Stephen Billings, 1819, was a truly military man, having been a captain during the War of 1812 and risen to the command of the Eighth Regiment, which under him attained the height of prosperity. He was of commanding person, a graceful rider, and said to

have a voice as resonant as Mars. He was a nephew of Esquire Stephen Billings of 1787, and died in 1820. Colonel Roswell Allyn, 1820, was a leading townsman, carrying on the business of tanner in the North Society, near Gurdon Bill's residence and represented Ledyard in 1843. Nathan Niles, 1821, the last representative of the numerous Niles family that for forty years adorned the annals of municipal authority, was the son of Elisha, living, we think, on the present Billings Brown place. Ensign Elisha Stoddard, 1821, son of Vine S., 1800, lived near Gales Ferry. Nicholas S. Lester, 1822, was an acceptable first selectman. He was also a tanner. Lieutenant James Gallup was the brother of Deacon Benadam and the uncle of Judge Gallup of Mystic. Captain Adam Larrabee, 1823, colleague of Marshal Mitchell, before introduced, was a graduate of West Point, and was a captain of artillery in the regular United States Army in the War of 1812, and wounded in the battle of French Mills, his lungs having been shot through by a musket ball. The wound, though severe and supposed to be fatal, did not prove so, but served, as it is said, to cure him of the disease king's evil. He draws (1866) a \$300 pension and still lives in South Windham, Connecticut, officially the oldest living representative of Groton.

Captain Larrabee was once, we think, on one of the electoral tickets in Connecticut in the canvass for President. Erastus T. Smith, 1825, was a merchant at Center Groton and died recently in Rochester, New York. "Master" Rufus Chapman, his colleague, was a splendid penman and a reputable school teacher, living west of Gurdon Bill's place. He died a year or two ago in Griswold. Esquire John Brewster, 1827, father of the present John Brewster, Esq., of Ledyard, died in 1848. Gurdon Bill, Esq., 1827, so long a leading man in the North Society, first as a teacher, then as a merchant and public officer, died a few years ago and was buried with ceremony by the Masonic fraternity. Esquire Albert Latham, 1829, who represented the town five times in the House and was also a member of the Senate, is well known. In addition he served the town ten years, first

as constable and later as collector. His father, Captain William Latham, was an officer of artillery in the Revolution and was with Washington's army at Roxbury, Massachusetts, and his son (who is still living at a green old age at Groton Bank) yet sacredly keeps the powder horn he wore in the campaign before Boston. The horn is covered with devices graven with a knife by one of his comrades in that first campaign. The old artilleryman was at Warwick when Colonel Barton captured General Prescott and brought him across Narragansett Bay to that place, and he was also in Fort Griswold. Esquire Latham is officially the oldest living representative residing in Groton. Joseph Tuttle, the colleague of Esquire Latham, resided in the neighborhood of Gurdon Bill's place when he represented the town, but afterwards removed West and died. Guy C. Stoddard, Esq., 1830, resides in Ledyard, where his ancestors died. He was a captain during the War of 1812, and is the son of Lieutenant Vine Stoddard of Revolutionary memory. He is half-brother of Rev. Isaac Stoddard of Mystic River.

Esquire Nathan Daboll has been dead but a few years. He was State senator for three years beginning with 1835. Mr. Daboll was well known as the publisher of Daboll's Almanac, which originated with his father, Master Daboll. Their arithmetics had long a national fame. Esquire Daboll lived and died at Center Groton. Cyrus Allen, 1834, of Allyn's Point, was a brother of Colonel Roswell, and died more than twenty years ago. Captain Jacob Gallup, 1836, was a lieutenant in the War of 1812, also represented the new town of Ledyard in 1844 and was the father of the last popular representative from the latter town. Judge Sanford Stark, his colleague, was thrice assemblyman and judge of probate one year. He died suddenly at Mystic, November 18, 1866, aged 72. Esquire Elisha Morgan, 1837, the present efficient town clerk and treasurer, still resides at Pequonnoc, where he is postmaster. He has five times represented his town, a period of Assembly service not

paralleled more than four or five times since the nineteenth century came in.

Judge Belton A. Copp, 1838, was one of the few lawyers resident in Groton. He was four times honored with a seat in the Assembly and was one time chief judge of the County Court. Judge Copp has been dead several years. Colonel Amos Clift, his colleague, is yet living, a resident of Mystic. He has been representative three times and probate judge of Groton a longer period than any of his predecessors, which office he still holds. Noah Chapman, 1840, a farmer in the northwest part of the town, is still living, we believe.

Part IV—From 1841 to 1866

- 1841—Noah Chapman, Elihu Spicer.
- 1842—Elihu Spicer, Belton A. Copp.
- 1843—Albert Latham, Sanford Stark.
- 1844—Caleb M. Williams, Elisha Morgan.
- 1845—Caleb M. Williams, Elisha Morgan.
- 1846—Amos Clift, David A. Daboll.
- 1847—David A. Daboll, Elisha Morgan.
- 1848—Urbane Avery, Sanford Stark.
- 1849—James C. Lamb, Nathan G. Fish.
- 1850—Nathan G. Fish, Albert G. Stark.
- 1851—Waterman Z. Buddington, George Eldredge.
- 1852—Wanton A. Weaver, Elisha D. Wightman.
- 1853—Hubbard D. Morgan, Peter E. Rowland.
- 1854—Thomas M. Clark, Erasmus D. Avery.
- 1855—Noyes S. Palmer, Elijah B. Morgan.
- 1856—Isaac W. Denison, Waterman Z. Buddington.
- 1857—Benjamin N. Greene, Nathan G. Fish.
- 1858—Robert Palmer, Isaac C. Amidon.
- 1859—John W. Miner, William Batty.
- 1860—Waterman Z. Buddington, George W. Ashby.
- 1861—Peter E. Rowland, Philo Little.
- 1862—Peter E. Rowland, Elisha Morgan.
- 1863—John E. Williams, Jared R. Avery.
- 1864—Benjamin Burrows, Jr., Asa Perkins, 2nd.
- 1865—Jeremiah N. Sawyer, Albert L. Avery.
- 1866—William Ellery Maxson, Jared R. Avery.

It is proper to say here that the North Society of Groton was separated and incorporated as a new town in 1836,

under the patriotic name of Ledyard. Captain Elihu Spicer is living at Noank, where he has always resided. Caleb Williams is a merchant, doing business at present near the railroad ferry at Groton Bank. David A. Daboll, 1846, son of Nathan, still resides at Center Groton and still continues to issue the Almanac and the Arithmetic bearing the family name. Urbane Avery lived and died in the southwestern part of the town. His death occurred in 1860. Deacon James C. Lamb now resides in Ledyard, we believe. Judge Nathan G. Fish, 1849, is a merchant at Mystic River. He has been three or four times senator. Judge Albert G. Stark, 1850, was a young man of as much promise as Groton ever raised. He was judge and clerk of probate and once a candidate for congress, and though defeated because his Free Soil principles were then unpopular, yet by virtue of his known integrity he led both his popular competitors by a major vote in his native town. All parties dropped a tear over his early grave. Captain Waterman Z. Buddington, 1851, resides as ever at Groton Bank. Captain George Eldredge, his colleague, is a resident of Mystic. Deacon Wanton A. Weaver, 1852, at that time lived at Groton Bank, but resided mostly at New London, where he has been representative, judge of probate, etc. He died in the early part of the present autumn.

Elisha D. Wightman, his colleague, son of the late Rev. John G. Wightman, was cashier of the Mystic Bank; he now resides in Iowa. Colonel Hubbard D. Morgan is a business man residing at Groton Bank. Captain Peter E. Rowland, 1853, who has thrice represented the town, is a shipmaster of Mystic. Thomas M. Clark, 1854, resided on the great Latham Avery farm. He now lives in Rhode Island. Erasmus D. Avery, Esq., his colleague, resides at Groton Bank. He has also been a member of the Senate. Noyes S. Palmer, 1855, now resides in Stonington. Captain Elijah B. Morgan was a whaling captain, and died, we believe, at sea. He resided in Center Groton and built Morgan Hall at Upper Mystic. Benjamin N. Greene, 1857, a quarryman at Groton Bank, may be still living at Mill-

stone. Deacon Robert Palmer, 1858, shipbuilder, continues at Noank. Isaac C. Amidon, his colleague, lives at Groton Bank. William Batty, 1859, is a sparmaker of Mystic. Captain George W. Ashby, 1860, was a retired shipmaster, who died in 1862. Philo Little, 1861, resides at Groton Bank. Captain John E. Williams, 1863, is a retired sea captain of Mystic. Rev. Jared R. Avery, his colleague, is a retired clergyman at the Bank. Captain Benjamin Burrows, Jr., 1864, is a retired sea captain of Mystic. Asa Perkins, 2nd, his colleague, is a teacher residing at the Bank. Captain Jeremiah N. Sawyer, 1865, is still an active sea captain. Albert N. Avery, Esq., of Groton Bank is a farmer below the ferries. William E. Maxson is of the firm of Maxson, Fish & Co., shipbuilders, at Old Field.

We have thus been through and identified as far as possible all the assemblymen of Groton for more than 80 years. Before we dismiss the Groton representatives, we can but remark the honor the town paid to many of its patriotic warriors and their descendants in the distribution of its offices. We have already noticed several of these. Take, for instance, the Avery stock, ten of which name perished, while three were wounded, at Fort Griswold, besides those that survived unharmed. Colonel Simeon Avery, who represented the town in 1792 and 1794, was a Revolutionary adjutant. He was the son of Rev. Park Avery of Pequonnoc. Several of this family were killed or wounded in the fight at the fort. Thomas Avery, Esq., 1791, etc., was wounded there. Colonel Ebenezer Avery, 1798, was serving outside the fort, while his father, Lieutenant Ebenezer Avery, fell within that fatal enclosure, at the age of 49. Rev. J. R. Avery, 1863, is his descendant. Captain Rufus Avery was taken prisoner at the fort the same day. Hon. Erasmus D. Avery, 1864, is a grandson. Captain Elijah Avery, who fell at Fort Griswold, together with two brothers, was at home on a furlough the day of the fight, and was counted second in command, and having seen service had especial command of raw volunteers. He had previously served as an officer

in the Long Island fight and at White Plains under Washington. Albert L. Avery, 1865, was his grandson. We might trace out other Revolutionary sires, as we have Captain William Latham, father of Hon. Albert Latham, 1829, etc., but time and space forbid.

The Averys, the Allyns, the Lathams, the Williamses, the Ledyards, the Lesters, the Hurlburts, the Chesters, the Perkinses, the Billingses, the Morgans, the Palmers, the Miners, the Chapmans, the Dabolls and others, who so often represented Groton, are the same names that history has embalmed among the martyrs, the wounded heroes or survivors of Groton Heights. Republics and their rural towns are not always ungrateful.*

Part V—1867-1886

- 1867—Asa Allen Avery, Erastus Gallup.
- 1868—Gurdon S. Allyn, Simon Huntington.
- 1869—William H. Potter, Robert Palmer.
- 1870—Lemuel Clift, Daniel Latham.
- 1871—David A. Daboll, Daniel Latham.
- 1872—Lemuel Clift, Cyrus Avery.
- 1873—William E. Wheeler, Timothy W. Turner.
- 1874—Erasmus D. Avery, Gurdon S. Allyn.
- 1875—William E. Wheeler, James M. Turner.
- 1876—George B. Crary, George M. Long.
- 1877—Thomas W. Noyes, Erasmus D. Avery.
- 1878—Thomas W. Noyes, Silas Spicer.
- 1879—Gurdon Gates, Erasmus D. Avery.
- 1880—John S. Schoonover, Robert A. Gray.
- 1881—Gurdon Gates, Robert A. Gray.
- 1882—Parmenas Avery, Sumner H. Gove.
- 1883—George Eldredge, Pardon M. Alexander.
- 1884—E. Burrows Brown, Pardon M. Alexander.
- 1885—E. Burrows Brown, Edwin W. White.
- 1886—Robert Palmer, Jr., Edwin W. White.

Asa Allen Avery, 1867, was born in Preston and lived in Mystic. He was a ship joiner and died in 1884. Erastus Gallup, 1867, was a carpenter. He built the Mariners' Church, held many offices in the town and died in 1882.

* The extract from Judge Potter's manuscript ends here.

Gurdon S. Allyn, 1868 and 1874, was a native of Ledyard. He was a prominent business man of the town, and always at the forefront of any movement to advance its interests. He lived on the site of the old Joseph Packer tavern in Mystic and died in 1876. Simon Huntington, 1868, was a grain dealer in Groton, residing in the old Colonel Ebenezer Avery house. William H. Potter, 1869, distinguished for his connection with educational affairs in the town and State, served a term in the State Senate, and for a number of years was judge of probate. His colleague, Robert Palmer, who had previously served in 1858, was the well-known shipbuilder at Noank. Lemuel Clift, 1870 and 1872, a lawyer of repute in Mystic, served three years in the Civil War as a private in the 8th Connecticut Volunteers and was judge of probate for many years until he reached the age limit. Daniel Latham, 1870, was a descendant of Cary Latham, the first ferryman at Groton.

David A. Daboll, 1871, a member of the celebrated family of mathematicians, lived at Center Groton. He succeeded his father in the publication of the Almanac, and held many offices in the town. He died in 1895. Cyrus Avery, 1872, is a farmer living at Pequonnock. William E. Wheeler, 1873 and 1875, was a sea captain sailing in the employ of A. A. Low & Co. in the China tea trade and was afterwards in the general store business in Mystic. He died in 1889. Timothy W. Turner, 1873, was a grocer at Groton. Erasmus D. Avery, 1874-77-79, was a retired business man residing at Groton Bank. He was a member of the "war committee" during the Civil War and a great temperance worker. He died in 1903. James W. Turner, 1875, was a farmer in the west end of the town. George B. Crary, 1876, was a shipmaster. He was in command of the ship B. F. Hoxie when she was destroyed by the Confederate privateer Florida. He died in 1902. His colleague, George M. Long, lived at Groton Bank and was engaged in the fish business at New London. Thomas W. Noyes, 1877-78, was a native of Stonington and for many years carried on the

meat business at Mystic Bridge. He died in 1885. Silas Spicer, 1878, a member of the well-known Spicer family, was a lighthouse keeper and mariner living at Noank. He died in 1888. Gurdon Gates, 1879 and 1881, was for many years a clipper ship captain and afterwards commander of the steamer Victor of the Mallory Line. He lived at Mystic, where he died in 1892.

John S. Schoonover, 1880, was a tanner. He was the leading business man of Old Mystic and president of the Mystic National Bank. Robert A. Gray, 1880-81, conducted the quarry business at Groton Bank. He was the recipient of a medal of honor for distinguished gallantry in the Civil War. Parmenas Avery, 1882, son of Asa A. Avery, 1867, was a tinsmith in Mystic. He was a member of Co. C, 21st Connecticut Volunteers, in the Civil War. He died in 1886. His colleague, Sumner H. Gove, was a carpenter and builder at Groton and removed to Daytona, Florida, in 1883. George Eldredge conducted a meat market in Mystic for a number of years and was afterwards in the employ of the Standard Machinery Company. Pardon M. Alexander, 1883-84, served one term as postmaster of Groton.

E. Burrows Brown, 1884-85, a great-grandson of Elder Silas Burrows, founder of the Fort Hill church, lived on a farm west of Old Mystic. Edwin W. White, 1885-86, was a retired whaler. Robert Palmer, Jr., 1886, son of Robert Palmer, 1858 and 1869, was engaged with his father in shipbuilding at Noank. He is also a builder of sail boats and launches.

Part VI—1887-1905

In 1887 occurred the first biennial election.

1887—E. Burrows Brown, John S. Morgan.

1889—George Eldredge, Elisha S. Thomas.

1891—Charles H. Smith, Amos R. Chapman.

1893—William R. McGaughey, Everett L. Crane.

1895—Charles H. Smith, Judson F. Bailey.

1897—Robert P. Wilbur, Donald Gunn.

1899—William H. Allen, Ralph H. Denison.

1901—William H. Allen, George A. Perkins.

1903—Benjamin F. Burrows, Albert E. Wheeler.

1905—Simeon G. Fish, Edward E. Spicer.

John S. Morgan, 1887, chosen at the first biennial election, was postmaster and a merchant; he died in 1891. Elisha S. Thomas, 1889, was a farmer living at High Rock Place, near Pequonnoc. Charles H. Smith, 1891 and 1895, is a boatbuilder at Noank. Amos R. Chapman, 1890, is a shipjoiner, living at Mystic. William R. McGaughey, 1893, is a stonecutter, living in Mystic. Everett L. Crane, 1893, is in the ice business at Groton. Judson F. Bailey, 1895, conducted a market at Groton.

Robert P. Wilbur, 1897, was a retired clipper ship captain living in Mystic. He was afterwards engaged in the ship-building business in Noank with his uncle, Robert Palmer. Donald Gunn, 1897, was a coal dealer in Groton.

William H. Allen, 1899-1901, a retired whaling captain, was one of the most highly esteemed citizens of Groton. Ralph H. Denison, 1899, was a lawyer with an office in New London but resided in Groton. George A. Perkins, 1901, was a clothing dealer in Mystic and New London. Benjamin F. Burrows, 1903, a son of Benjamin Burrows, Jr., 1864, is a successful coal dealer in Mystic. His colleague, Albert E. Wheeler, was a grandson of William E. Wheeler, 1873 and 1875, and of Albert G. Stark, 1850, great-grandson of Sanford Stark, 1843 and 1848. We find no representative in recent years with so many ancestors in the office. He was engaged with his father in the general store business in Mystic until, on the death of the latter, he retired. Simeon G. Fish, 1905, son of Nathan G., 1849-50 and 1857, was a member of the firm of Maxson, Fish & Co., shipbuilders at Mystic during the Civil War, afterwards in business in New York and Boston. He was lieutenant in Co. K, 26th Connecticut Volunteers, and served with distinction at Port Hudson. Edward E. Spicer, 1905, is a large landholder and ice dealer in Groton.

Probate Court

At the October session, 1766, the territory east of the Thames River was made into a separate probate district known as the Stonington district. The probate court, which was organized January 1, 1767, embraced the territory now comprising the towns of Stonington, North Stonington, Groton and Ledyard. During the time that Groton formed a part of that district, the following citizens of the town filled the office of judge:

1814-19—Ralph Hurlburt of Gales Ferry; 1819-31—William Williams of Cider Hill; 1836-38—Stephen Haley of Center Groton.

The following Groton men filled the office of clerk:

1818—Erastus S. Smith of Center Groton; 1831-38—Nathan Daboll of Center Groton.

In 1839 Groton was made a probate district by itself and the judges of that district have been:

1839—Stephen Haley; 1840-41—James Gallup; 1842-44—Nathan Daboll; 1845—Joseph Durfey; 1846—Amos Clift; 1847—Joseph Durfey; 1848-51—Zebadiah Gates; 1852-53—Albert G. Stark; 1854—Nathan G. Fish; 1855-58—Amos Clift; 1859—Sanford Stark; 1860-62—Amos Clift; 1863—Hiram Appelmann; 1864-74—Amos Clift; 1874-75—Lemuel Clift; 1876-81—William H. Potter; 1882-1900—Lemuel Clift; 1901—Arthur P. Anderson.

The following persons have served in the capacity of clerk at various times:

Nathan Daboll, Nathan G. Fish, John Hudson, Albert G. Stark, Nathan S. Fish, Amos Clift, Lemuel Clift, George F. Costello.

In 1818 Groton was the only town in Connecticut that cast a unanimous vote in favor of the new Constitution. In 1850 it voted, 142 to 9, in favor of a constitutional amendment for the election of probate judge by vote of the people, but in 1855 it gave a majority of thirty-two against the amendment to the Constitution requiring the reading qualification for all new electors.*

About the time of the Revolutionary War efforts were

* History of New London County, p. 434.

made to divide the town. In June 1781 the following vote was passed:

“Voted—That Thomas Mumford Esq. and Capt. John Morgan be agents to represent this town and oppose a memorial preferred to the General Assembly now sitting in Hartford by Jonathan Brewster and others, praying for a part of this town to be set to a part of Norwich and Preston for the forming of a new town, as they shall be advised by counsel learned in the law.”

The plan failed then but was renewed from time to time, until finally in 1836 the vote stood 76 to 63 in favor of the division, and the North Society was set off as a separate town by the name of Ledyard in honor of the hero of Fort Griswold.

January 25, 1845, the town voted, 149 to 64, to purchase the old church building on Fort Hill for use as a town house. Notwithstanding the large vote in favor of the project, there was from the beginning a strong opposition to the site, which was manifested from time to time. Tradition says that at a mock session held at the close of a town meeting, a committee was appointed to burn down the building. The following petition relating to the subject is given here because of the large number of Mystic and Noank names appended to it—a very large percentage of all the voters in the eastern part of the town:

Groton, January 30, 1845.

Whereas, we the undersigned understand that there is a Petition in circulation for the purpose of calling a meeting to rescind and do away with the vote that was given on the 25th of January 1845 for a Town House (that is) the agents of the Town was instructed to obtain a title for the Fort Hill meeting house and lot within sixty days (for the price agreed on) two hundred and twenty-five dollars, for a town house, the vote stood thus 149 for 64 against (85 maj.). Now we the undersigned pledge ourselves, not only to vote, but to use all our influence to sustain the doings of that meeting held at Pequonnoc on the 25th of the present month.

Perez Chipman
Thos. Franklin
Thos. J. Sawyer
Luther Rathbun
Gilbert Park, Jr.
Wellington Brown
William Wilbur
Peter Baker, Jr.
George W. Chipman
Abner B. Spencer
Elisha Fitch
John Packer
Nathan Niles
G. E. Morgan
Benj. Burrows
Pardon T. Brown
Edward Fitch
Gilbert B. Wilcox
John Fitch
Ezra S. Spencer
Benjamin Brown
Isaac Park
John Brown
Simeon W. Ashbey
George W. Ashbey
Moses Ashbey
George Jearison
Hezekiah Wilcox
Jedediah Randall
J. H. Breaker
Isaac Randall
William P. Randall
Beriah Grant
Jonathan Wheeler
Griswold P. Rathbun
Nathan G. Fish
Isaac B. Pecor
Peleg Denison
Henry Latham
Robert P. Avery
John F. Page
Theodore H. White
Elisha Rathbun
Jesse Crary
Sanford Stark

Elam Wilbur
Samuel Rathbun
Albert G. Wolf
Edwin Hempstead
Horatio N. Fish
William E. Hancox
Roswell Fish
Silas Burrows
Silas Burrows, Jr.
Dudley A. Avery
Amos C. Tift
Thomas Hallam
Samuel Marston
Austin Packer
Jeremiah Wilbur
Lanman Lamb
Simeon Fish
Jonathan Stark
Latham Fitch
Asa Willis, Jr.
Joseph S. Avery
Jonathan Larkin, Jr.
Levi Spicer
George W. Packer
William L. Wheeler
Caleb E. Tufts
E. Franklin Coates
John Edgcomb
A. P. Niles
Henry G. Beebe
William R. Sawyer
Barton Saunders
Charles Chipman
Richard Woodbridge
J. S. Schoonover
William Crumb
Ezra Watrous
Albert Morgan
William H. Potter
Isaiah W. Holloway
C. M. Williams
C. S. Williams
J. G. Bradford
Silas Beebe
Joshua L. Hyde

Nathan Chester
Latham Fitch 2nd
Eldredge C. Ingham
George W. Beebe
Nathan Lamb
Joseph L. Wightman
Benjamin Ashbey
Augustus Morgan
John Palmer
Jonathan Burrows
James A. Latham
Albert Baker
John D. Latham
Moses Wilbur
John Palmer, Jr.
Gilbert Park
Gilbert Fowler
Josephus Fitch
John L. F. Wheeler
Sevilian Perkins
Peter Baker
Caleb Latham
Calvin Wilbur
Vine Stoddard
Elijah Chester
Gilbert Derth
John Burrows
Alden Fish
William Smith, Jr.
Rowland R. Smith
Amos A. Smith
Lyman Dudley
I. D. Miner
G. G. King
B. F. Grant
William Meeker
Chester S. Prentice
C. H. Cranston
William Niles
Thomas Williams
Ambrose H. Burrows
John Johnson
Charles Johnson
Elisha W. Denison
Elisha A. Denison

Denison Lamb
Charles Murphy
Parkenson Hadley
Jonathan W. Sisson
Daniel R. Williams
John Appelman
George Eldredge
Benj. W. Brown
William Batty
Dick Prentice
George Packer
Guy E. Burrows
N. G. (S?) Fish
Henry Denison
James C. Lamb
Benj. F. Stoddard
Calvin Morgan
Henry D. Chesebrough
Roswell Brown
J. C. Avery
Joseph Durphey
Albert Latham, Jr.
Jabez Watrous
William P. Harris
N. F. Denison
D. D. Edgcomb
Thos. H. Lovett
Latham Rathbun
Nathl. W. Wilbur
Samuel Fish
William Rathbun
Thomas Park
John Adams
William Douglass
Jasper Fish
Oliver Batty
John Batty
Nathan Noyes, Jr.
Sanford Lamb
Denison Burrows
William Murphy
Abel Eldredge
Albert Fish
Anthony Fish
William Burrows

John Gallup
James Gallup
William H. Bentley
Barber Wheeler
Ezra S. Beebe
Ebenezer Cleverly

Eldredge Spicer
Charles Chester
John S. Barber
Joshua Packer
James Potter

January 18, 1864, Peter E. Rowland, Benjamin Burrows et al., petitioned the town to sell the town house, which petition, the record states, was lost by a viva voce vote. April 4, 1864, it was voted not to build a new town house and also voted to let the old house remain as it was, and on November eighth of the same year on petition of Roswell S. Burrows to buy the town house it was

Voted—To drop the subject.

July 22, 1867, at a specially called town meeting it was voted to repair the old building. From a newspaper report of the day we quote:

"This building, originally a one-story church, was built about the close of the Revolutionary War, between eighty and ninety years ago. Some thirty years afterwards it was raised to two stories and galleries were put in. About 1842 it was discontinued as a church and soon after was sold to the town for a town house together with the lot on which it stands. It is one of the most beautiful of locations on a fair summer day, situated on the summit of Fort Hill near the site of the royal fortress of King Sassacus of the Pequots. The house has done good service as a town house, for the purchase price was small—less than the land would sell for today. It has of late been sadly neglected and purposely suffered to go to decay. But a majority thought it was worth repairing and so voted. We doubt it."

The house was suffered to fall into a state of dilapidation, and finally was abandoned and torn down in 1905. By vote of the town in September 1870 the number of selectmen was reduced from five to three. In February 1879 steps were taken looking to the organization of a fire district in the Mystic end of the town, and March 25, 1879, an act of the Legislature was approved by the Governor, incorporat-

ing the villages of Mystic River in Groton and Mystic Bridge in Stonington as the Mystic Fire District. Under this charter an organization was affected April 7, 1879, and the following officers were elected:

Executive Committee—Thomas S. Greenman, John E. Williams and Gurdon Gates.

Assessors—Charles Grinnell, Samuel H. Buckley and Samuel S. Brown.

Board of Relief—Mason C. Hill, Isaac W. Denison and George W. Mallory.

Clerk—Asa Fish.

Treasurer—Elias P. Randall.

Collector—John H. Hoxie.

Chief Engineer—Thomas W. Noyes.

Assistant Engineer—Charles W. Clift.

The Mystic Valley Water Company, organized in 1887, furnishes a water supply for the district.

The fire district officers for the present year (1905) are as follows:

Executive—John S. Edgcomb, Frederick Denison and Clinton L. Allen.

Assessors—John H. Hoxie, Benjamin F. Burrows and Manning Miner.

Board of Relief—Samuel H. Buckley, John H. Hill and Charles H. Eccleston, Jr.

Clerk—Asa Fish.

Treasurer—George E. Grinnell.

Collector—Albert Denison.

Chief Engineer—George E. Tingley.

Assistant Engineer—Stephen Morgan.

In 1884 Mystic Hook and Ladder Company, No. 1, was incorporated with a charter membership of twenty-seven. The company's first headquarters were in Central Hall block, but it soon purchased the land to the north of that building and erected the structure that now houses it.

In 1903 the village of Groton was incorporated as a borough. The fire district form of organization was not deemed sufficient for the needs of the village, which under the borough system owns its own water and electric-light plants. C. Tyler Landphere was the first warden chosen

and he still remains in office, an enthusiastic advocate of the borough form of government.

Borough of Groton

OFFICERS

Warden—C. Tyler Landphere.

Clerk—William E. Joseph.

Treasurer—Milton M. Baker

Water and Light Commissioners—Walter R. Denison, Clerk; H. E. Marquardt, Treasurer; L. D. Whipple.

Burgesses—Charles A. Marquardt, Pierre L. Schellens, A. G. Richardson, Eugene L. Baker, Clinton D. Hanover, Sanford Meech.

The borough purchased the works of the Groton Water Company and the Groton Electric Light Company for the sum of \$125,000 cash, assuming a mortgage of \$75,000, making the total cost \$200,000. Bonds were issued to the amount of \$150,000, the balance of the bond issue having been used to take up the Groton Water Company's indebtedness of \$26,155.21.

CHAPTER VI

FIRST CONGREGATIONAL CHURCH

FOR FIFTY YEARS after the first settlement of Groton its inhabitants were obliged to attend divine service in New London. Attendance was made obligatory by law. Under the laws established by the General Court, May 1650, it was "ordered and decreed by this Court and authority thereof, that wheresoever the ministry of the word is established according to the Gospell throughout this Jurisdiction, every person shall duely reporte and attend thereunto respectively uppon the Lords day, and uppon such publique fast dayes and dayes of Thanksgiving as are to bee generally kept by the appointment of Authority, and if any person within this Jurisdiction shall without just and necessary cause withdraw himself from hearing the publique ministry of the word, after the means of conviction used, he shall forfeit for his absence from every such publique meeting five shillings; All such offences to bee heard and determined by any one Magistrate or more from time to time.

"Forasmuch as the peace and prosperity of Churches and members thereof, as well as Civill rights and Libberties are carefully to bee maintained—

"It is ordered by this Courte and decreed, that the civill authority heere established hath power and libberty to see the peace, ordinances, and rules of Christe bee observed in every church according to his word; as also to deale with any church member in a way of Civill (justice) notwithstanding any church relation, office or interest, so it be done in a Civill and not an Ecclesiasticall way: nor shall any Church censure, degrade or depose any man from any

Civill dignitie, office or authority hee shall have in the Commonwealth."

Again the same code provides* under the head of "Ministers Maintenance:"

"Whereas the most considerable persons in (these Colonies) came into these partes of America that they (might) injoye Christe in his ordinances without dis(turbance) and whereas amongst many other pretious (mercies) the ordinances have been and are dispensed amongst us with much purity and power; this (Courte) took it into theire serious consideracon how due maintenance, according to God, might bee provided and setled, both for the present and (future) for the incouragement of the Ministers who (labour) therein; And doe order, that those who are (taught) in the word in the severall plantations, bee (called) together, that every mann voluntarily sett downe what hee is willing to allowe to that end and (use:) And if any man refuse to pay a meet proportion, that then hee bee rated by Authority in some (just) and equall way; and if after this any man withhold or delay due payment the Civill power to bee exercised as in other just debts."

The General Court in March 1658 ordained as follows: "This court orders that there shall be no ministry or church administration entertained or attended by the inhabitants of any plantation in this Colony distinct and separate from, and in opposition to that which is openly and publicly observed and dispensed by the settled and approved minister of the place except it be by approbation of the General Court and neighboring churches; provided always that this order shall not hinder any private meeting or godly persons to attend any duties that Christianity or religion call for, as fasts or conference. Nor take place upon such as are hindered by any just impediments on the Sabbath day from the public assemblies by weather or water and the like."

William Chesebrough in 1649, at the request and probably by the aid of John Winthrop, began at Wequetequock

* Colonial Records of Connecticut, 1636-1665, p. 545.

the first settlement in the town of Stonington. At the time of his settlement there he supposed himself to be within the jurisdiction of Massachusetts, but in November of that year he was notified by the Connecticut authorities to desist from trading with the Indians. As his occupation was that of a gunsmith it was natural that his neighbors looked with suspicion upon his dealings with the natives. He ignored the summons at first, claiming to be under another jurisdiction, but finally in March 1650-1 he appeared at Hartford and made his defence as follows:*

"Whereas uppon former information given to this Court that William Cheessbrooke (a smith, sometimes an inhabitant in the Massachusetts, but more lately at Seacunc, alias Rehoboth in the jurisdiction of New Plimouth) had begunn to settle himselfe at Pacatuck, a place within the limitts of this Colonye, order issued out to the said Cheessbrooke uppon severall weighty consideracons, either to depart the place or to make his appearance and give an account of his proceedings, whereunto he submitted, and by a penal obligation engaged himself to attend:

"The said Cheessbrooke now presented himselfe to this Courte, and in way of apologie professed his sitting down there was beside his purpose and intendment, his ayme being to settle at Pequett plantation, but finding that place in severall respects unsuitable to his expectations, and having disposedd himself of his former aboade hee was in a manner necessitated for the preservation of his estate to make winter provision for his cattle there, whereunto hee was allso encouraged by Mr. John Winthrop, who pretended a Commission from the General Courte in the Massachusetts for the planting of those partes. Hee was tould that as the right of that place did clearely appertaine to this Colonye, so his proceeding was unwarrantable in sitting down there without the knowledge and approbation of this Govrnment, and it carried (in the open face of it) the greater ground of offence, in that by his calling hee was fitted, and by his solitary living advantaged, to carry on

* Colonial Records of Connecticut, 1636-1665, p. 216.

a mischievous trade with the Indians, prfessly cross (to) the generall orders of the Country and extremely prejudiciall to the publique safety, which was increased by reports of practice in that kinde in the place of his last abode; besides it seemed more than uncomely for a man professing Godliness so to withdraw from all publique ordinances and Xtian society.

"In his answer he acknowledged his former transgression (for wch hee justly suffered) but affirmed (to take of all suspition in that kinde) that at his remove he sould away his tools, and thereby made himselfe incapable of repairing any gunlocks, or making so much as a scrue pinn, either for himself or others, and that he was fully resolved not to continue in that sollitary condition but had to himself good grounds of hopes (if libberty might be granted) in a shorte time to procure a competent company of desirable men for the planting of the place.

"The Courte duly considered all that was presented, & though they were willing to make the most favorable construction of his former proceedings, yet they exprest themselves altogether unsatisfied in the aforementioned respects, for his continuance there in the way he is in, and could give no approbacon thereunto, yet they were inclined (hee professing his full agreem't with the approved churches of Christe in all things) if the necessity of his occasions to his owne apprehensions were such that he would adventure uppon his owne acco't and engage himselfe in a bond of 100 pounds not to pr'secute any unlawful trade with the Indians, they would not comp(el) to remove."

We quote the above to show the jealous watch care of the settlers at New London over the religious character of their neighbors. William Chesebrough's character is further vouched for by his biographer, Judge Richard A. Wheeler, as follows:*

"He was a man of decided Christian principle, and . . . wherever he planted himself he was an earnest supporter of religious worship and religious institutions.

* History of First Congregational Church, Stonington, Wheeler, p. 29.

When he emigrated to America he brought his religion with him and both he and his wife were enrolled among the first members of the church in Boston, Mass., and on his removal to Braintree and Rehoboth, he took his church relations with him; and though he died prior to the organization of the First Church in Stonington, the tradition is that prior to the establishment of religious worship in his neighborhood he was accustomed in all suitable weather to attend Sunday services at Pequot, starting a little after midnight that he might in good time accomplish the fifteen miles of travel over rough roads and the crossing of two rivers. There can be no doubt that he took an active part in the measures which were initiated in 1657 for establishing regular religious services within the limits of the plantation, and which issued, after the employment of several preachers for short seasons, in an invitation to Rev. James Noyes to serve the people as their permanent pastor. Mr. Noyes entered upon his labors here in 1664, about three years before Mr. Chesebrough's death: but he was not ordained, nor was the church organized before 1674."

Judge Wheeler goes on: "Up to 1654-5 the planters here attended meeting at New London when the weather permitted and paid their rates for the support of the ministry there, but the distance was so great, with two rivers to pass in going and coming, that they were anxious to have public religious worship established among themselves: and in order to do it they must obtain a grant for a new town from the General Court, for this was long before any religious societies or parishes were established in this State.

"The proposition met with the decided opposition of the people living west of Mystic River, and did not meet with much sympathy from the General Court, probably from an apprehension on their part that this place might eventually become a part of the Massachusetts Colony. In 1656 the planters here were ordered by the General Court to pay their taxes for the support of the minister at Pequot, which greatly intensified the feeling in favor of a new town."

Early in 1657 Rev. William Thompson, the Pequot mis-

sionary, brother-in-law of Captain George Denison, removed to Stonington and on March 22 of that year held his first religious service at the house of Walter Palmer. From that time forward a vigorous agitation finally resulted in the organization, June 3, 1674, of the First Congregational Church in Stonington, the first church east of New London. Almost from the beginning, residents of Groton attended and were members of this church, its ease of access and the avoidance of the river crossing at New London making it much more convenient.

In 1687 the town meeting at New London granted the people on the east side "liberty to invite the minister of the town to preach for them on every third Sabbath during the inclement season." At the May session of the General Court in 1696 "Captain James Avery and Mr. Crary appeared in behalf of the inhabitants on the east side of the New London River, to grant the said people liberty to embody themselves into church estate." The agitation for a separate church thus begun resulted in the formation of the First Congregational Church in Groton, and from an unpublished manuscript of the late Rev. Frederick Denison we give its history as written by him (in 1858):

"At a General Assembly Holden at New Haven, October 14th 1703:

"This Assembly grants liberty to the inhabitants on the East side of the River in the township of New London to Imbody themselves in Church Estate; And to call and settle Mr. Ephraim Woodbridge to be their minister to dispense the ordinances of God to them, proceeding therein with the advice and approbation of Neighbour Elders."

"Test: Eleazar Kimberly, Secy."

The church was soon organized and Mr. Woodbridge was ordained November 29, 1704, and remained as the pastor till his death December 1, 1725. His salary averaged about ninety pounds per annum: eighty were paid by rates levied on the inhabitants according to their property and ten were received from the income of lands granted to him.

This church, after the formation of a second, was known as the South Church or South Parish, because it embraced the southern part of the old town. Of the history of the church under Mr. Woodbridge's ministry but little is now known. It is inferred that the church moved slowly and prosperously forward. No church records of that period have survived.

The first formal steps toward the holding of meetings in Groton were taken in 1687, when it was agreed that the inhabitants on the east side of the river might have the services of the minister of New London every third Sabbath during the four most inclement months of the year. And in 1702 liberty was granted to organize a church and choose a minister to whom they might pay a salary of seventy pounds. They were also permitted to build a meeting house thirty-five feet square at the joint expense of the east and west sides of the town.

The first meeting house stood in the vicinity of what is now called the Four Corners or Center Groton. It was raised the year after the church was legally organized; the date according to Benjamin Miner's Diary was May 27, 1703. The galleries were not seated till about 1715. As the house was built by a tax levied for that purpose the seats were distributed by the voice of the town.

Of one of the first sextons, and probably the first, we find this record in the doings of the town:

"November 5: 1711: Then voted to give to Mistress Barnard for her Labur in sweping the Meeting house and Keeping the Kee for toe yares, that is, twenty shillings by the year, all too pounds."

Mistress Barnard was the wife of the schoolmaster.

At the death of the Rev. Ephraim Woodbridge, his son Dudley, though not twenty years of age, was settled to preach in his place. Indeed Dudley began to preach before his father's death, as appears from the following action of the town:

"Att a Town Meeting held in Groton November 18th

1725: Mr. Dudley Woodbridge Chosen to Preach the Gospel in sd. Town till March next.

"Voated, That the Town shall give sd. Mr. Woodbridge for his Services Twenty Shillings pr week during sd. Time.

"Voated, That Capt. James Avery and Deacon James Morgan shall be a Committee to Treat with Mr. Woodbridge and see wheather he will Except of the Town's Offer."

Mr. Woodbridge must have continued to preach for about two years and upon a larger salary than first mentioned, as the records will testify:

"May 25, 1727. Then Received of Mr. James Morgan, Gen. Collector of the Minister's Rate, for the year 1726, the sum of Ninety Pounds.

"I say, received by, Dudley Woodbridge."

Probably Mr. Woodbridge did not receive ordination, as he was educated for a physician and he afterwards settled in Stonington and became not a little distinguished in that profession.

The widow of the Rev. Ephraim Woodbridge was not neglected after the death of her husband. Besides the care bestowed by her children and friends the town took the following action in 1733:

"Voated, That Mrs. Hannah Woodbridge shall have Twelve pound Bills of Credit yearly out of the Town Treasury, as long as she Remains Mr. Ephraim Woodbridge's Widow,—a free gift."

As Mr. Dudley Woodbridge did not settle as its minister, the town proceeded to call and settle the celebrated John Owen, who was ordained Nov. 22, 1727. Mr. Owen is believed to have been of remote Irish extraction. He graduated at Harvard College in 1723. His first wife was Anna Morgan, whom he married November 25, 1730. His second marriage was with Mrs. Mary Hillhouse, the widow of the Rev. James Hillhouse of the North Parish of New London. Mr. Owen had but one son, who was for many years town clerk of New London and the teacher of a grammar school.

The Rev. John Owen was a most worthy man; he became distinguished for his earnest piety, his liberal sentiments and his self-sacrificing devotion to the great interests of religion and his country. At the time of the Great Awakening in the land he stood up right manfully to accept and further the Divine work. He was always a particular friend of the Rev. Valentine Wightman, the pastor of the First Baptist Church, and the Baptists may well cherish his memory as, unlike most of his brethren of the Established Clergy, he favored religious liberty.

But few ministers of that early and trying age caught the new light from above so readily and heartily as Mr. Owen. And we are sorry to record that, for his evangelical, liberal, high-minded course in defending the Great Revival and its advocates, he was harshly and injuriously treated by his brethren in the ministry and also by the magistrates of the Colony. He was arraigned before the General Court and visited with civil censures and penalties. Yet he nobly held to the truth and would not compromise his integrity. Hence his name has come down to us honored, as, in the lapse of time, the names of all bold and true men are sure to be, far above the names of the passionate defenders of old usages and of all time-servers.

Mr. Owen continued his ministry with this church till his death. In the old Pequonnoc Cemetery stands his tombstone thus inscribed:

"The Reverend and pious Mr. John Owen, the Second ordained minister in Groton, died Lord's Day morning, June 14, 1753, in ye 55th year of his age—

"God's faithful Seer."

Mr. Owen's widow married the Rev. Mr. Dorrance of Voluntown.

The third ordained minister of the South Parish was the Rev. Daniel Kirkland, who was installed December 17, 1755. Of Mr. Kirkland and his ministry we are unable to give the particulars. He was dismissed in 1758.

The fourth ordained minister of this parish was the Rev.

Jonathan Barber, who was installed Nov. 3, 1758. Mr. Barber was born in West Springfield, Mass., January 31, 1712: graduated at Yale College in 1730, and in 1734 was employed as a missionary to the Mohegans. He became widely known for his sympathy and cooperation with Whitefield. For about seven years, from 1740 to 1746, he was associated with the great evangelist and had charge of the Orphan House in Georgia. On returning to the North Mr. Barber was ordained at Oyster Ponds, Long Island, November 9, 1757, but was not a settled pastor till he came to Groton.

When Whitefield first landed in this country at Newport, R. I., September 14, 1740, Mr. Barber then laboring on the east end of Long Island, having watched for his coming, met him the next day after his arrival and handed him the following note:

“Reverend Sir and beloved Brother:

“Although mine eyes never saw your face before this day, yet my heart and soul have been united to you in love by the band of the Spirit. I have longed and expected to see you for many months past. Blessed be God, mine eyes have seen the joyful day. I trust, through grace, I have some things to communicate to you, that will make your heart glad. I shall omit writing anything and only hereby present my hearty love, and let you know that I am waiting now at the post of your door for admission.

“Though I am unworthy, my Lord is worthy, in whose name I trust I come. I am your unworthy brother,

“Jonathan Barber.”

When Mr. Whitefield passed through the country in 1763, while on his way to the South in June from Boston, by the way of Providence and New London, he was happy to visit his old and ardent friend at Center Groton. “Notice had been given of his coming and at ten o’clock next morning he preached, standing on a scaffolding that had been extended for the purpose on a level with the second story of Mr. Barber’s house, and upon which he stepped from

the chamber window. All the area around was thronged with the audience. Many people had left home the day before or had traveled all night to be upon the spot. At the conclusion of his discourse, he entered his chariot and went on his way, a multitude of people accompanying him on horses or following on foot to Groton ferry, four miles."

Some have styled Mr. Barber an enthusiast. That opinion needs consideration. He was indeed enthusiastic: his natural composition and his deep piety made him so; and the times in which he lived were calculated to kindle the coolest temperament. The darkness and melancholy that rested upon Mr. Barber's last years have been erroneously ascribed to the reaction of his early and burning zeal. A dark and mournful circumstance that transpired in his family—we prefer not to name it—induced the melancholy and mental obscurity under which he labored, though no fault was ever attached to him. It is, moreover, now admitted that a slight vein of mental aberration ran through different generations of the family.

Mr. Barber's pastorate closed in 1768 and his death occurred October 8, 1783. The records say "he was taken from his usefulness in the last part of the year 1765."

In the old Barber mansion at Center Groton there was seen till within a few years, in the possession of his daughter, an old original portrait of the "eloquent preacher" given by Mr. Whitefield to his devoted friend.

The fifth ordained minister of the South Parish was the Rev. Aaron Kinney. He was born in Lisbon, Conn.; was graduated at Yale College in 1765, and was ordained October 19, 1769. His ministry can hardly be called successful. In the first place his labors fell upon an unfortunate period. The Great Awakening had swept over the land and produced, among other fruits, the well-known schism in the State churches called the New Light Stir or Separate Movement which resulted in greatly weakening the State churches that were not transformed by it.

Mr. Kinney's church, though it had been favored by such men as Owen and Barber, still endeavored to hold on upon

its politico-religious constitution, and hence was weakened for religious liberty had now taken strong hold in Groton. And in the next place, Mr. Kinney's ministry fell upon the period of the Revolution, which was of necessity a period unfavorable to religious progress. And in the third place Mr. Kinney's family was large, sickly and expensive, while his salary was quite inadequate to his necessities.

The second meeting house of this parish was built during Mr. Kinney's pastorate; and on account of various changes that had taken place in the town the new house was erected on a spot about three-fourths of a mile from the ferry, on the old post road as it is now called. Many now living have vivid recollections of that house. In the matter of its location there was a strong division of opinion in the parish which led to not a little severe speech and some hard measures. Such as refused to pay their rates for the new house were levied upon by the strong arm of the law. Such is human nature that local preferences sometimes run themselves up into local prejudices and personal animosities.

Mr. Kinney was dismissed November 5, 1798. His subsequent life was filled with trials. After wanderings and removals he died in 1824 in Ohio, being seventy-nine years of age.

After the close of Mr. Kinney's ministry this parish remained without a minister till 1810; meanwhile the meeting house was allowed to fall into a very dilapidated condition. During this period both the Pedobaptist churches in Groton were in a very low state; in fact, had there not been societies connected with them, probably they would have become entirely extinct; they were fitly represented by their decaying meeting houses.

On August 14, 1811, Rev. Timothy Tuttle was ordained—the sixth pastor of the church. He was a native of East Haven, Conn., where he was born November 29, 1781. While teaching in Durham in 1803 he was converted and joined the Congregational church and under the inspiration of his pastor was induced to prepare for the ministry.

He graduated from Yale College in 1808 and entered on the work in Groton in 1810.

In February of that year he had married Miss Mary Norton of Durham, the friend who had been instrumental in leading him to his Saviour, and who proved to be a veritable helpmeet for almost half a century. After his ordination he was installed as pastor of the two churches of Groton and North Groton, which position he filled until April 2, 1834, when at his own request he was dismissed to the North Society, in order that each church might have the care of a pastor. At the time of his installation this church had but twenty-seven members, and the one at North Groton had but five. Mr. Tuttle preached to the different congregations on alternate Sabbaths but made his home in that part of the town which is now Ledyard.

He came to the pastorate at a time of great unrest. Events which led to the declaration of war in 1812 bore with great hardship upon the coast towns and Groton was called upon to bear her full share. Though no direct attack was made upon the town during that war, Fort Griswold was garrisoned and the presence of Decatur's fleet, which was blockaded in the river, gave a warlike aspect to the neighborhood and caused continuous apprehension of attack. Notwithstanding the war, in 1814 the church enjoyed a season of refreshing.

In 1818 the first Sunday school in the town was begun under the care of Mr. Tuttle, who was the first superintendent. Its sessions were at first held in the school houses but it was not long before the school in Groton was transferred to the Kinney meeting house. In 1825 William Woodbridge, Esq., gave to the church the sum of five hundred dollars on condition that the church should add to it a like sum to be maintained as a permanent fund. The condition was complied with and the fund has since been increased to eleven hundred dollars.

The third house of worship was built at Groton Bank and was dedicated near the close of 1833. As before stated, Mr. Tuttle was released from the pastorate April 2, 1834, and

for five and one-half years the church remained without a settled pastor. During this period the pulpit was supplied by Rev. Joseph A. Copp, a native of Groton, followed by Rev. Ashley M. Gilbert, under whose ministry the female prayer meeting was established. He was succeeded by Rev. T. L. Shipman and Rev. Mark Mead, who filled the vacancy until October 9, 1839, when Rev. Jared R. Avery was installed as the seventh pastor.

Mr. Avery was born in Groton September 7, 1804, a descendant of Captain James Avery, one of the earliest settlers of the town. He was a graduate of Williams College in the class of 1830. He had spent five years in the service of the American Tract Society, traveling in the Southern States and in New England. September 23, 1835, he was married to Mrs. Sarah Agnew, formerly Miss Skidmore of Louisville, Ky. He entered upon his ministry in Groton under most auspicious circumstances. The church was rejoiced to enjoy again the services every Sunday of a resident pastor, after an interval of forty-one years. His presence stimulated the interest in the mid-week services, the Sunday school received a new impetus, temperance work was organized and systematic missionary contributions were undertaken, notwithstanding that the church itself was receiving aid from the Connecticut Home Missionary Society.

The great revival at Mystic in 1842 was felt by this church and the following year was one of large gains in the membership of the church. Mr. Avery retired from the pastorate April 15, 1851, after a service of twelve years, during which sixty-five had been added to the membership.

The eighth pastor was Rev. George H. Woodward, who was installed October 7, 1851. He was born in Hanover, N. H., April 24, 1807, a great-grandson of Doctor Eleazer Wheelock, the first president of Dartmouth College. He was ordained at Trenton, N. J., and had served as pastor at Stafford, Conn., for thirteen years before coming to Groton. He remained here four and one-half years, receiving into the membership of the church twenty-four

persons. The next eight years saw the pulpit supplied by two men—Rev. Sylvester Hine for five years faithfully and earnestly carried on the work of the church, during which time forty were added to the membership. He was succeeded by Rev. Thomas Tallman, who remained about three years.

The ninth pastor of the church—Rev. Samuel W. Brown—was installed June 29, 1864. He had served the church in South Coventry, Conn., for two and a half years before coming to Groton. He was born in Winchendon, Massachusetts, April 7, 1828, was a graduate of Yale in 1850, and became a teacher in order to obtain the means to enable him to pursue the study of law, his chosen profession. While teaching in Matagorda, Texas, in the fall of 1854, a terrific storm which nearly destroyed the town, causing the loss of many lives, awakened him to a sense of his lost condition and led to his conversion.

Returning to the North and resuming his law studies, he married October 21, 1855, Mrs. Marianna W. Moore, née Ward. In January 1855 he entered upon a mercantile career in Ludlow, Vermont, but feeling a call to take up the work of the ministry he closed his business in the summer of 1858 and entered the theological seminary at Chicago, but in May 1859 he exchanged that institution for Andover, where he remained until 1861. April 23 of that year he was licensed to preach and on December 31 of the same year he was ordained as an evangelist at Rindge, N. H., and in 1862 began his labors at South Coventry. Coming to this church in the full vigor of young manhood, for two and a half years he was "a burning and a shining light" but was cut down in the midst of his usefulness, dying November 9, 1866. The Groton Bank Temperance Society was organized by him and remained a monument to his memory. Thirty persons were added to the membership of the church during his brief pastorate and the church reached a high state of temporal and spiritual prosperity.

He was followed by Rev. Joseph E. Swallow, who was installed as tenth pastor June 11, 1867. He was a graduate

of Dartmouth College and was ordained July 18, 1848. He had served several churches in Massachusetts and New York before coming to Groton. During his ministry about \$10,000 was expended in enlarging and improving the house of worship and the congregation was largely increased. Mr. Swallow was also actively engaged in the work of education in the town, serving as school visitor in 1868. It was said of him that "every school in Groton is feeling the vigor of a new life imparted to it by the influence and exertions of the acting visitor." Mr. Swallow was dismissed June 27, 1870, and for the next fifteen months the pulpit was filled with supplies. Among these were Mr. Charles Gaylord, afterwards a practicing physician in Meriden, and Rev. Moses H. Wilder of the same city. Fourteen members were added to the church in that time.

September 27, 1871, Rev. James B. Tyler was installed as the eleventh pastor of the church and was called to the Church Triumphant on the 28th of the succeeding May. His short ministry of eight months gave promise of rich harvest. After five months of supply by Rev. E. E. Hall of Fair Haven, Rev. J. A. Woodhull on November 3, 1872, was settled as the twelfth pastor of the church. He was a very spiritual man and frequently held revival services which resulted in numerous additions to the church. In 1877 he prepared "A Review of the Congregational Church in Groton with Sketches of its Ministers—1704-1876," which was published in pamphlet form and to which we are indebted for much of the history presented above.

Mr. Woodhull was dismissed in 1880 after eight years' service and was succeeded by Rev. A. J. McLeod, who remained for twelve years. The short pastorate of Rev. Edward C. Williams, who remained but two years, was followed by that of Rev. Frederick S. Hyde, the fifteenth pastor. It was during his pastorate that the fourth house of worship was built. The old church building being in need of extensive repairs was condemned and a new building was decided upon, to be located at the corner of Monument and Meridian streets. The cornerstone was laid in

1901 and the building was completed and dedicated October 16, 1902, the two hundredth anniversary of the founding of the church. Rev. S. H. Howe, D. D., of Norwich preached the dedication sermon from the text "What mean these stones?" The structure is a beautiful specimen of old English architecture and an interesting feature of its construction is the use made of stones gathered from various historic localities. "Its walls are built of field stone gathered from the many Avery and other farms in Groton, and few of them have felt the hammer. The memorial window in the front of the church is dedicated by his descendants to Captain James Avery, in whose active brain originated the idea of a church organization east of the 'Greate River.' "* Other memorial windows are in memory of Rev. John A. Woodhull and of Deacon and Mrs. Wilson Allyn.

* Groton Avery Clan, Vol. I, p. 72.

CHAPTER VII

FIRST BAPTIST CHURCH

IN 1704, the year before the separation of Groton from New London, a company of dissenters of the apostolic number of twelve—six brethren and six sisters—petitioned the General Court for the settlement of their meeting.

In the Ecclesiastical Records, Book I, at the State Library at Hartford we find a copy of this petition as follows:

“To the Honnourable Cort Setting at Newhaven.

“These are to signify that we differ from you in Som Poynts of Religeon but yett we desier to Live Pesably and quietly with our Neighbors and in order hearunto we Send These to signify That since it has Pleased the Almity God to putt it into the hart of our Gracious Queen to grant us desenters proclamatod liberty of Consience which both you and us are greatly favored with and whereas she hath given you Power to surpress Imorality and Vise we humbly submitt our selves to it, and to all others that we do not prohibitt the liberty of our Conscienses and we understand that your laws requiers us to Petition to you for the settling of our Meeting we humbly submit thereto and do beseech of you That you would not deny us hearin, we do desier that our meeting might be stated and held at Will Starks in New london our Sosiaty are chiefly These underwritten

“ordained Minister or Teacher Daniell Pearce

“We have sent the Ar-	“Members—William Stark, Sergt.
ticles of our faith with	John Culver
this our Pettition by	Isaac Lamb
Captin Daniell Witherell	Ephraim Culver
That Thereby you may	William Chubb

Understand our Prins-
ples

october ye 5th 1704.

John Hammett
Marcy Culver
Elizabeth Lamb
Elizabeth Stark
Mary Hadgell
Margett Chubb
Sarah Culver"

The next year—the same in which the town was incorporated—they called a young man from Rhode Island to become their pastor, and under his leadership the church was organized. Valentine Wightman was the son of George and Elizabeth (Updike) Wightman, his father being a lineal descendant of Edward Wightman of Burton-on-Trent, the last martyr by fire in England, at Lichfield April 11, 1612. Young Wightman had married Susannah Holmes and was the father of two children at the time of his coming to Groton, Sept. 6, 1707. William Stark deeded to his pastor a house and twenty acres of land "in consideration of the love, goodwill and affection which I have and dwo bear tawards my loving friend" etc. The house is still standing after more than two centuries' use (1905).

In a deed made March 24 1717-18, Sergeant William Stark, in consideration of six pounds, current money of New England, gave to Valentine Wightman, Isaac Lamb, Joseph Culver, John Stark, Robert Burus, Stephen Stark, Thomas Lamb, Samuel Lamb, Aaron Stark, Mary Walworth, Hannah Burress, James Culver, David Culver, William Stark, Jr., Abiel Stark, Christopher Stark and Mary Culver, one and one-half acres of land "at the burying place where the meeting house frame standeth" etc. This deed concludes with the following clause: "It is to be understood that this is for a burying place and meeting house, and ways to it and from it, and that the aforesaid William Stark doth reserve to himself the convenience of the burying of himself or any of his."

From this deed two points are well settled, that the land granted was already used for a burying ground—prob-

ably that of the Stark family on whose land it was located—and also the date of the erection of the first Baptist meeting house. The building stood a little to the southeast of the entrance gate of the Wightman Burying Ground, and the original structure served the church from the time of its erection in 1718 until 1790, when it was taken down and another building was erected on the same site.

The late Judge William H. Potter has left us the record of an interview in 1858 with Isaac Avery Wightman, a grandson of Rev. Timothy Wightman, in which he gives us a slight glimpse of the old meeting house: "Mr. Isaac Avery Wightman, born 1777, united with the church in 1794. . . . He well remembered the meeting house, which was about one-half the size of the second house. It had a narrow gallery with a single pew on each side. There was a strife among the young folks who should occupy the pews. Mr. Wightman describes a tussle that took place between two boys after the meeting had commenced for the occupancy of a seat. There was no sounding board, no plastering, no stove, no fireplace, but the rafters and beams were all in sight."

Here Valentine Wightman labored for forty-two years, death closing his pastorate June 9, 1747. He found in Groton a soil in a measure prepared for the seed of truth which he came to plant and nurture. The disputed boundary question had to some extent prevented the close drawing of ecclesiastical lines, so common in other parts of the colony, and the Christian love and fellowship of Messrs. Woodbridge and Owen, pastors of the standing order church in the town, was in such marked contrast to the usual treatment of non-conformists as to call down the condemnation of the authorities upon Mr. Owen, who was summoned to Hartford to appear before the General Court to give an account of his views of liberty of conscience, for which he was admonished and sentenced to pay the costs of prosecution.

The labors of Mr. Wightman were not confined to Groton. The vine ran over the wall and in 1710 was founded the

First Baptist Church in Waterford. It is said that until 1720 it had no settled pastor but "received the occasional visits of Elders Wightman of Groton, Tillinghast of Providence, William Peckham of Newport and others."* In 1712 Mr. Wightman preached in New York upon "the invitation of Mr. Nicholas Eyres and continued his visits for two years."** The fruits of this ministry were twelve converts, five women and seven men, who gathered in a private house and called Mr. Eyres to preach to them, until in 1724 Messrs. Valentine Wightman of Groton and Daniel Wightman of Newport formed them into a church and ordained Mr. Eyres to be their minister.

Again in 1743, when the Second Baptist Church in Boston was formed, Benedict tells us that "Mr. Bound's ordination was a matter of some difficulty as no ministers could be found near to assist on the occasion. The church applied to the aged Mr. Wightman of Groton, Connecticut, but he was too old and infirm to undertake such a journey. Finally Mr. Bound went to Warwick, Rhode Island, where he met the venerable elder from Groton and was ordained by him, Dr. Green of Leicester and an Elder Whipple."†

Rev. Frederick Denison says of Valentine Wightman that he "was a plain, logical, earnest, indefatigable preacher; a wise, prudent, strong builder. He diligently sought not alone the enlargement but also the improvement and culture of his church in every way that consisted with the poverty and pressure of his times. In the free, spiritual worship which he set up in this literal wilderness everything was conducted with forethought and system. With unusual pains he introduced systematic public singing and wrote a valuable treatise upon that important department of worship."

As a pioneer Valentine Wightman builded wisely and well. He was called upon to travel an unblazed trail, to navigate an uncharted sea. That he was a man of some

* History of New London County, p. 751.

** Benedict's History of the Baptists, Vol. 1, p. 536.

† Ibid, p. 407.

education is shown by the few remaining products of his pen. In 1727 he met Rev. John Bulkeley of Colchester in a debate at Lyme, reports of which were published by both debaters. A sermon on the "excellency of faith" preached by him on August 5, 1739, has been reproduced in the "Wightman Memorial,"* a pamphlet containing an account of the dedication of a monument in his memory, placed in the old Wightman Burying Ground August 19, 1890. In this work Rev. P. G. Wightman, a great-grandson of Valentine, gives us a discriminating account of his life and labors.

It was during the latter part of his ministry that Whitefield made his first visit to New England and the Great Revival commenced which was destined to shake the old standing order church to its foundations. Many of the Congregational churches were rent in twain, the Separatists or New Light members (those who believed in or were influenced by the revival preachers) forming new churches, the most of which subsequently became Baptist or became extinct. The old First (Baptist) church was carried away from its moorings and for a time practised open communion.

The sympathies of the church for their persecuted Separate brethren overcame for the time their regard for scriptural walk. Rev. Daniel Fisk, who succeeded to the pastorate upon the death of Valentine Wightman, was a strict constructionist, and when division arose over the matter of allowing Separate members the privilege of the communion table, he sided with the minority, who were opposed to this course.

The church records prior to 1754 are not in existence, but on June 28th of that year a new covenant was made and entered into by eight members, Timothy Wightman, Daniel Fisk, John Rathbone, John Wightman, Daniel Lamb, Mary Wightman, and Joanna Wightman, the eighth member being supposedly Stephen Stark, whom the record mentions as participating in the meeting. From this time the records

* Wightman Memorial, 1890, pp. 9-14.

of the church have been kept with a fair degree of accuracy and we are enabled to trace its growth, its periods of refreshing and its times of declension.

Under date of May 20, 1756, the records give a brief account of the ordination of Rev. Timothy Wightman, son of Valentine:

"Now the elders and messengers being met at the request of the church, viz., Elder Babcock's Ch. Elder Morse's Ch. Elder Palmer's Ch. Elder Davis' Ch. Elder Wells' Ch. Elder Whipple's Ch. Elder Hammond's Ch. in order to set apart a man of our 'cost' (coast) to the office of a leader and pastor for this church &c. And first after visibly embodying together in manner of a council, we proceeded to call the church to relate the manner how they came by their intended pastor &c. First, Br. Phillips manifested that he had got a pastor viz.—Timothy Wightman. Secondly, Peter Avery related his travail to Br. Timothy Wightman, and the males all to a man say Bro. Timothy is the man &c. Nextly called the females to tell their travail and teaching respecting an elder to go before them &c. &c. and the females seemed to center upon said brother Timothy to be their pastor. Nextly we asked Br. Wightman to tell his travail &c. and so made a dedication of himself for the benefit of the church &c. Nextly the council was called upon to give in their testimony respecting the church travail and Bro. Wightman's travail. The council answered yt they believed that God has called Br. Wightman to the work of the ministry and especially to take charge of this flock, and that God now offers him to them and calls for them to arise and appoint him to the work &c. Now the church appointed Elder Wells to make the first prayer Elder Morse to give the charge and Elder Babcock to give the rite hand of fellowship and Bro. Peter Avery to make the last prayer &c. Acted at the Baptist meeting house."

In Timothy Wightman the church found a worthy leader and for several years after his ordination there was a steady increase in the membership. During his pastorate two notable events occurred which greatly affected the pros-

perity of the church—the revival under the preaching of George Whitefield and the Revolutionary War. The former brought to the First Baptist Church quite a number of Separate Congregational brethren and sisters and for a time the church practised mixed communion, but about 1765 it returned to the regular practice of Baptist churches and thus caused the withdrawal of several brethren and sisters, who founded the Second or Fort Hill Baptist Church. It was only after repeated efforts had been made to harmonize the differences existing that the church finally withdrew the hand of fellowship from the leaders of that movement, February 23, 1769.

July 29, 1756, the church made choice of John Wightman to be a deacon. To this appointment he demurred, intimating that he was called to another work, but finally said that the difficulties which had lain in his way were removed and he was free to serve the church with what gifts God had bestowed upon him. January 8, 1757, Peter Avery was chosen as an additional deacon and a later date, April 7, 1757, was appointed as the day for their ordination, and the service is thus recorded:

“A church meeting April ye 7th day 1757.

“After solemn prayer to God for direction Elder Morse read a letter sent to the church and offered himself in fellowship to wait upon God in the duties of the day and he was received. In the next place Elder Wightman called on the church to give their teaching concerning John Wightman and Peter Avery being given to them for deacons, and in the next place called up John Wightman and Peter Avery to tell their teaching concerning their being set apart for that work. But when they had told their teaching the way not opening clearly for Bro. J. Wightman immediately entering into the work it was then unanimously agreed upon by Elder Morse and the church and all concerned to suspend Bro. J. Wightmans ordination to further consideration, and the way opened clearly for Bro. P. Avery to enter upon the work. He was then set apart thereunto by ordination.”

"June 15, 1774. At a general council met according to appointment at our meeting house, present with our church Elder Simeon Brown and his church, Elder Eliezer Brown and his church and Elder Morse's church. After prayer and a sermon suitable to the occasion delivered by Elder Eliezer Brown, the council proceeded to the ordination of Brother John Wightman, and after examination they proceeded and set him apart to the office and work of an evangelist by the way of ordination and so concluded."

Under date of October 12, 1769, we find the following record: "The church being together at Br. Peter Avaryes' after worship and some conference they did agree to set out anew upon the six principles of the Doctrine of Christ agreeable to Hebrews the VI Chapter and 1 & 2 verses."

The ownership of the church property is indicated by the following record:

"December the 20th day 1769. Oblong, Dutches County—After my love to Elder Wightman and all that are with him in the church. To all people to whom these presents shall come, greeting, Know ye that I Christopher Starke, at the place above written do give, grant, convey and confirm unto the said Wightman above written and the church that are with him, to their heirs and assigns forever. All my right in the Baptist meeting house in Groton in Connecticut, also my right in the money that was given to the church by William Roe. To have and to hold, to use and improve to their own proper benefit and behoof. In confirmation of which I have set my hand the day above written.

"Christopher Starke."

"In presence of
James Starke
Daniel Starke

The fund referred to here is mentioned first in the old church records, where under date of February 12, 1766, at a meeting legally warned a committee consisting of Samuel Walsworth, Elijah Walsworth and Daniel Stark was chosen "for to act in anything relating to the church but peculiarly

for to see after that money that Mr. William Roe late of Canterbury deceased bequeathed to the Baptist church in Groton and get security for the same."

Miss Caulkins says of this fund in connection with the old church in Waterford:* "John Starke was the deacon of Elder Gorton's church. Its greatest benefactor was William Rowe, who among other donations gave a piece of land adjoining the meeting house for a burial place, vesting the title in the First-day Baptists and providing, in case of their extinction, that it should be held by churches of that denomination in Groton and Newport until there should be a First-day Baptist Church in New London again. Mr. Rowe afterwards removed to North Stonington and eventually to Canterbury, where he died. By his will, made in 1749, he left all his books of divinity and three hundred ounces of silver or paper currency equivalent thereunto, for the use and support of the Fort Hill (Waterford) church and ministry. The money was to be improved and the principal kept good."

June 5, 1773, Daniel Stark and Thomas Np Niles were appointed a committee to take care of the fund, and November 30, 1776, Brother Benadam Gallup, Jr., was chosen to act with Brother Stark in place of Brother Thos. Np Niles "to take care of the church money and land that was in Captain Jonas Belton's hands." October 3, 1778, Brother Samuel Lamb was appointed in place of Daniel Stark, who had been dealt with and excluded. "March 27, 1789,** at a church meeting of the first Baptist Church of Groton, at Elder Wightman's, after some conference the church recommended to Bro. Samuel Lamb and Bro. Benadam Gallup Jr. who are the church committee and agents to take care of the money and lands belonging to said church which are in the hands of Capt. Jonas Belton of said Groton, and commence an action at law to recover actual possession of said funds from said Belton."

The church was favored with gracious revivals in 1772

* History of New London, Ed. 1860, p. 437.

** Church records.

and in 1774 as though in preparation for the gloomy days of warfare and strife which were to follow. It was during the awakening of 1772, on the 4th of July, that Elder Ebenezer Mack united with the church by experience and was received by the laying on of the parson's hands. Mr. Mack had been ordained as a Separate Congregational minister January 12, 1749, and had served for sixteen years as pastor of the mixed communion Baptist church of Lyme (1st East Lyme). He had obtained dismissal from the pastoral office at his own request, and having settled it in his mind that it is inconsistent for a Baptist church to build with, and commune at the Lord's table with, those that held and practiced infant sprinkling—the Lyme church thus allowing—he felt justified after due but fruitless remonstrance with his covenant brethren to seek a church whose faith and order corresponded with his own views.

His mind was at once turned to this church where so long his old patron and friend had presided—Rev. Valentine Wightman, who had earliest sowed the seed of scriptural baptism in Lyme, while Mr. Mack was still a layman. As we have seen he was readily received. This grieved the Lyme church and it proceeded to discipline and finally to exclude its former pastor, who had united without a letter or their consent. A number of churches were called together on the 7th of October following, who in conference decided that the practice of Baptist churches in receiving disciplined or excluded members from other churches without letters was contrary to gospel order and tended to alienate and make confusion in the churches, and must not be tolerated.

At this meeting the Groton church was represented and confessed its fault, and retracted to the full satisfaction of the conference, which body adjourned to meet some six or seven weeks thereafter with this church. At the adjourned meeting at Elder Wightman's meeting house the action of the Lyme church in excluding Elder Mack was condemned and it was agreed that the conscientious scruples he entertained should have had weight with his

brethren, so that though legally possessing the power to withdraw the hand of fellowship from him they should not have exercised it, but rather have "come up to the light, and embraced his principles and walked with him." Elder Mack being both justified and condemned proceeded to do his work over again, obtaining a satisfactory dismissal. But the discussion of this matter led the churches desirous of guarding against church building with unbaptized members to make their conference a permanent union upon that basis. This was the origin of the Stonington Association, for in the records of the next semi-annual meeting they call themselves the Association, and propose the English Baptist Articles of Faith as a constitution to be approved by all the associated churches.

Thus intimately is the history of this church connected with the history of the Stonington Union Association. It was during the ministry of Rev. Timothy Wightman that the Rogerine sect became prominent in Groton. The matter will be taken up elsewhere under the head of "The Rogerines," but to the credit of this church be it said that there is nowhere on record any instance of persecution of that sect by the Groton Baptists, even under great provocation.

A little later in his ministry some disturbance was caused by the appearance of Jemima Wilkinson, the "Universal Friend." She secured a small following in Groton and made frequent visits to the town. A woman of imposing appearance, plainly but richly dressed, mounted on horseback, and riding at the head of a procession of from fifteen to twenty of her deluded followers, she succeeded in captivating several well-to-do people in the town. She laid claim to supernatural power, asserting that she was able to perform miracles and was on an equality with Jesus Christ. Her teachings disrupted families, encouraging spiritual affinities, which tended to weaken the marriage tie, and the church naturally frowned upon the whole movement. The records show the manner in which the church dealt with two sisters who were carried away by the delusion. No haste was observed in the labor with them, which seems to

have been carried on with kindly, brotherly love and Christian forbearance, from February 21, 1782, until April 2, 1785, when they were finally excluded.

The conduct of the music in church is illustrated by the following votes: "Oct. 3, 1778 . . . Deacon Niles moved that somebody should be chose to set the psalm, when the church made choice of Brother Benadam Gallup should set the psalm, and likewise voted that Brother Gallup and Brother Daboll should set together near the centre of the meeting-house as they can conveniently. April 3, 1779 Brother Benadam Gallup moved that the church reconsider a vote of theirs in October last in appointing him and Brother Daboll to tune the psalm, as he found Brother Dabolls gift to be superior to his. Accordingly at Brother Gallups desire they appointed Brother Daboll to be first in tuning the psalm and Brother Gallup to assist him &c."

In 1790 a new house of worship was erected on the site of the old one, and as stated above it was about twice the size of the original structure. The dedication sermon was preached by Elder Wightman from the text 1st Kings VIII, 27: "But will God indeed dwell on the earth? Behold the heaven and heaven of heavens cannot contain Thee; how much less this house that I have builded!" This building was in use until the edifice in Old Mystic was built in 1843-4, after which it was allowed to fall into decay, and about the year 1857 it was demolished, the frame and some parts of the structure being built into an icehouse in Old Mystic.

The health of the venerable pastor had become impaired by his arduous labor and for the last two or three years of his ministry he was assisted by some of the neighboring ministers. His death occurred November 14, 1796, after a successful ministry of forty-two years. The church during his pastorate was called upon to pass through trying ordeals. The New Light Movement and the stirring days of the Revolution called for all the wisdom and patience of which men were capable, but throughout all these "times that tried men's souls" he pursued the even tenor of his

way. Sympathy for his persecuted New Light brethren did not cause him to overlook the plain commands of his Master. Himself an unflinching patriot, his voice was ever heard in defence of the rights of the colonies and his church furnished its full quota of defenders of their country. His patience shows in his treatment of the Rogerenes and of the followers of Jemima Wilkinson. He was an advocate of the emancipation of the slaves and lived to see this consummated. Sprague, the historian of the Baptists, says that Timothy Wightman was "a man of medium stature and erect form, affable manners, serious deportment and manly bearing and was nigh a model man." Of special gatherings during his ministry we may mention those of 1764, when thirty-three were added to the church, 1774-5 forty additions and 1786-7 eighty. He left a united church of over two hundred members.

For four years the church had no settled pastor, the pulpit being supplied by ministers from neighboring churches. Rev. Reuben Palmer of Montville was one of the supplies whose faithful labors were greatly appreciated. In 1797-8 seventy were added to the membership, among the number being John Gano Wightman, son of Rev. Timothy Wightman. He and his wife Mercy Clark were both soundly converted and from the first he was impressed with the idea that it was his duty to preach, a course to which his wife was much opposed; but she afterwards became reconciled and proved a most valuable helpmeet. The following account of his ordination is taken from the church records:

"At a council held at Groton August 13, 1800 at the request of the first Baptist Church of Christ in said Groton, convened at their meeting house in Groton, the churches sent to, and present are:

"From the church at Lyme—Elder Jason Lee, Bro. Walter Chapel.

"From the church at Montville—Elder Reuben Palmer, Bro. Jehiel Rogers, Bro. Jabez Stebbins, Bro. Ebenezer Dart, Bro. Samuel Bolles.

"From the 1st Church in Stonington—Elder Peleg Randall, Bro. Joshua Babcock, Bro. Nicholas Randall, Bro. Paul Main.

"From the 2nd Church in Stonington, Elder Simeon Brown, Bro. Walter Worden, Bro. Jonathan Allyn, Bro. Asher Miner, Bro. Asa Spalding.

"From the Church at East Haddam, Elder Simeon Dickinson, Bro. Josiah Hungerford, Bro. John Brockway.

"2nd Church Groton—Elder Silas Burroughs, Dea. Simeon Smith, Dea. Jabez Smith, Bro. 'Rozel' Burroughs, Bro. Elisha Packer.

"The Church New London—Bro. Jethro Beebe, Bro. Charles Brown, Bro. Ebenezer Maynard.

"Bro. Jesse Wightman from the church at Springfield, Bro. Asa Wilcox from the 2nd church in Westerly and Elder 'Elliu' Brumbly from the church at North Kingston (were) received and invited to sit in council.

"1st After prayer to Almighty God for assisting grace &c. we chose Elder Jason Lee Moderator and Bro. Asa Spalding Clerk.

"2nd Proceeded to hear the church give a relation of their travail or lead of mind towards Bro. John G. Wightman as a watchman, which was given by Deacon Peter Avery and Deacon Benadam Gallup as a mouth for the church.

"3dly. Proceeded to hear Bro. John G. Wightman give a relation of his experience and the travail and lead of mind to the work of the ministry, and meeting the church in their call as pastor, with both which relations the council were measurably satisfied, and the council after a general enquiry from the church, and respectable inhabitants respecting Brother Wightman's moral character, government of his family, qualifications of his wife &c. with some queries with respect to his temporal support and the covenant obligations of the church towards him, and he to them, as to continuing their watchman. After which the church and Bro. Wightman agreed to meet each other, and the council generally fellowshiped them therein. Ad-

journed till to-morrow at half an hour after eight o'clock A. M. August 14. Met according to adjournment and proceeded to business.

"1st. An enquiry was made of those brethren of the council that had a lack in their minds respecting the call of the church upon Bro. Wightman as their pastor and of God to him to the work and they manifested a help in their minds, and were free to act with the council in setting apart Bro. Wightman to the work of a pastor.

"2nd. Elder Simeon Dickinson to preach the sermon.

"3rd. Elder Reuben Palmer to make the consecrating prayer.

"4th. Elder Jason Lee to give the charge.

"5th. Elder Jesse Wightman to give the right hand of fellowship.

"6th. Elder Peleg Randall to make the concluding prayer.

"7th. The above mentioned elders and Deacon Peter Avery to lay on hands.

"8th. Proceeded to hear the church tell their lead of mind to call Bro. Benadam Gallup and setting him apart to the office work of a deacon.

"9th. Proceeded to hear Bro. Gallup give his mind in answer to the church's call.

"10th. The council unanimously fellowship them in their call and Bro. Gallup's answer and join in setting Bro. Gallup apart to the office of a deacon.

"11th. The church and council then proceeded in the same order as above to set 'apart' Bro. Gallup 'apart' to the office of a deacon.

"In behalf of the church and council.

"Jason Lee, Moderator.

"Test. Asa Spalding, Clerk."

It is significant that of the lay members of this council Paul Main, Asher Miner, Asa Spalding, Charles Brown and Roswell Burrows became ordained ministers, while Ebenezer Maynard, Elisha Packer and Deacon Jabez Smith were lay preachers of renown. One of the first measures

put in operation by Mr. Wightman on his accession to the pastorate was a revision of the church records. A new clerk was appointed, and discipline—which had become somewhat lax in the absence of a pastor—was more strictly enforced, as the church records abundantly show. June 4, 1803, saw the first addition to the church by baptism under the new pastorate but from that time forward baptisms were many and frequent.

John Gano Wightman, though not college bred, had superior educational advantages for his time. Simeon Gallup* says of him that he "was a logical and fluent speaker, well versed in scripture and a successful minister of Christ." During his ministry revivals were frequent, not less than ten being recorded, the most notable one occurring in 1814, when fifty-six were added to the membership.

These additions were necessary to overcome the drift away from the neighborhood. It was about the beginning of Mr. Wightman's ministry at the opening of the nineteenth century that the changing conditions of business caused the villages near the mouth of the river to increase, at the expense of the farming districts in the interior. Shipbuilding proved to be more profitable than farming, and with ships came the demand for sailors. Fishing, coasting and finally whaling demanded the services of every available man, and many of these men, after accumulating a little money, abandoned their farms and located in the villages. Then the emigration to the West, which set in with great vigor at about the same time, took away many good workers.

A paper read by Miss Sarah A. Denison at the annual meeting of the Wightman Burial Ground Association in August 1889 gives such a vivid description of the church as it existed in 1800 that we reproduce it in full:

This offering is made from the memory of one (Mrs. Levina Denison) now in her 95th year, whose years of childhood and youth are full of experiences that hover

* First Baptist Church of Groton, 1705-1900.

around this sacred spot, memories of the old church edifice and the worshippers.

Here was a house built in the year 1790 under the ministry of Reverend Timothy Wightman, a "dissenting preacher" who died November 14, 1796, after a pastorate of 42 years. It was on the site of the former original house, and was 40 feet long by 30 feet wide. The "boss carpenter" was Squire John Daboll, who was wounded in Fort Griswold. It was framed by "scribe rule" in the pasture belonging to Benadam Gallup on top of Stark's Hill, near the Wightman estate, and raised undoubtedly with the spirit in two senses.

Reverend John Gano Wightman, named for Elder John Gano, a dissenting preacher of New York, of powerful mind and influence, was ordained August 13, 1800, the year of which we speak, and his church comprised about 225 members. The meeting house was an oblong, gable-roofed, two-storied building facing the south, and at the time had no superior in the town. There was neither spire nor bell; such additions, being forbidden to the meeting houses of dissenters in England, they were not customary in this country. Below, it had two windows in front, two on either end, two on the rear, with a high window back of the pulpit. In the second story the windows were the same, with the addition of a window over the front door. A beautiful hexagonal bell-shaped sounding board was suspended over the pulpit.

The house was externally painted white, internally ceiled and plastered, and had one wide stone step at the entrance. The seats were of native pine and cedar. The long seats were of hard plank, chestnut and oak. The pulpit was of native pine and cedar. It projected in the form of a semi-hexagon. Under the pulpit sat the deacons. In front of them was a partition, on the top of which a shelf served as a communion table. The service was a white cloth, large and dark colored bottles, two silver cups, a pewter platter and two pewter plates. Deacon Avery passed around the bread, and Deacon Benadam Gallup the

wine. The service was observed, as now, on the first Sunday of each month. The gallery was seated with long seats like those below, on the east and west sides, and in the front on the south side, the last being the singers' seats. Back of the singers were three square pews, like the pews below. Over the gallery stairs were small oblong pews for colored persons.

It contained 19 square and eight long pews below, four of the latter being free. The square pews were owned by the families occupying them. Besides these, were two seats reserved for the colored people under the gallery stairs. Dinah Avery, formerly a slave, was the only attending colored member of the church at this time. But almost every Sunday would be seen two or three others, who because of their living within the limits were members of the congregation. The house was mainly seated by square family pews on aisles running around a little distance from the walls, the main aisle being direct from the door to the pulpit.

Elder Wightman's family sat in the first pew on the right as viewed from the pulpit, a bright promising family of boys and girls, doing credit to their father's example and their mother's training. In the corner pew sat Captain Joseph Packer's good-looking, likely family, coming from the hill on the west of the Mystic River. The next pew was occupied by Isaac Wightman and family, in looks and appearance true types of the Wightman stock. In the same pew sat Joseph Culver and his family. He owned the farm where Samuel S. Lamb now lives.

Squire John Daboll and family occupied the next seat. The Squire and his sons were carpenters. He filled the office of justice of the peace. A dignified man and a man of influence. Next came the Stark family, descendants of the Stark who gave the land for the site of the meeting house. Caleb Haley and family occupied the next pew. Mr. Haley was an enterprising farmer, and Mrs. Haley was often found doing neighborly kindnesses. The pew at the left of the entrance was owned by James and Lodowick Gallup,

excellent people who resided on Pumpkin Hill. Deacon Peter Avery and family held the pew on the right of the entrance. He was the senior deacon and an influential land owner.

Squire Amos Niles owned the next pew. He lived on a farm near Center Groton and was a practical farmer and prominent man in the town. Nathan Niles, son of Mr. Elisha Niles, was a prosperous farmer living near the church. The next pew was held by the Hicks family. John Hicks was a mechanic and farmer living near Hicks Hill. The Cheesebro family, industrious and upright, held the next pew. Daniel Cheesebro owned a saw mill, and people from far and near came with logs to be sawed. Squire Roswell Fish and family owned the next pew. Squire Fish lived on Pequot Hill and was highly regarded. Frederic Denison and family held the next pew. Mr. Denison was a prosperous farmer in the eastern part of the town. One of his sons, Erastus, became an esteemed minister of the Gospel.

Of the seats in the center of the house, the first four rows on either side of the center aisle were free, those on the right however being usually occupied, from force of habit, by prominent members and officers of the church. Those on the left were for visitors. Of the four square pews remaining (two on either side) those on the right belonged, one to Stephen and Elisha Haley, also to John Burrows, and the other to Deacon Sands Fish. Deacon Fish was an active and esteemed officer, living on the eastern slope of Pequot Hill. Of the two opposite square pews, one belonged to Captain Nathan Crary and Deacon Stanton Babcock, who were neighbors in the eastern part of the town. The other belonged to the Lamb family, living to the northward of the church and honored by all.

The meeting house had neither chimney nor stove. In the winter, footstoves were carried and mufflers for the feet, which were passed around from one person to another in the pews. The men wore great coats with capes.

The house was not used for evening meetings, neither

was it opened during the week days. The baptistry was a mill pond a few rods northeast of the house, though the minister baptized in different parts of the town. He preached in the different school houses around the town, at Hicks' school house, at the head of the Mystic River, at Center Groton, two in North Groton, and one in the western part of the town. Covenant meeting was held once a month on Saturday afternoon. Every member of the church was expected to be present. If any failed to appear, the minister called upon them on some day of the next week.

Meeting commenced at 10 o'clock a. m. "if so be" there were enough persons present. Just before the time one could see those who were "minded" to hear Mr. Wightman preach approaching the meeting house, the husband with the wife mounted behind him on a pillion, and a child seated before the father. They would ride to the horse-block close up to the north side of the church, space between allowing for the horse to stand while the lady alighted. When everyone had entered the house and was reverently seated, the minister would read a psalm, Deacon Avery would line it (reading two lines at a time) and Deacon Gallup would lead the singing. Then all would rise for the morning prayer, lasting about twenty minutes. The people being seated, another psalm would be read, lined and sung. Then Elder Wightman would take a text, and, using no notes, preach a sermon which would generally occupy an hour; at its close the congregation had liberty "to exhort." Then followed a prayer by the minister or one of the brethren. Elder Wightman's preaching was logical, scriptural and devoid of the ministerial tone which was common at that period. He was always an instructive preacher.

The intermission was one-half hour long, spent as suited the inclination. A good portion of the people would carry their luncheon; some would go to the spring northwest of the meeting house for water. Others would wander around the burying ground to the west of the church, while some would spend the time in pleasant conversation. Some would take a short walk to Mr. Stephen Haley's. Mrs. Lucy

Haley always had hot tea for those who wished, and in winter fresh coals for the footstoves. The afternoon session would be the same as the morning.

The young people chose to go to meeting in companies, because there were foxes in those days, and wildcats; the wolves having been exterminated. The young ladies came through the woods wearing calfskin shoes, and, on reaching a slanting rock or some other suitable place, would take off their stockings and shoes, hiding them under the rock, replacing them with clocked stockings and colored morocco slippers. We have heard of a young sea captain home from a long voyage who, while talking with his friends before meeting, saw a maiden of Puritan parentage, the daughter of a godly deacon, coming along the path. She quickly made the exchange of stockings and shoes, hiding them as was the custom. He told no one his thoughts, but on his next voyage home he made her his mate.

The people would reach their homes by four o'clock, exchange their best clothes for their second-best; the women would busy themselves in getting ready something to eat which served as both dinner and supper, the men meantime busy out of doors. The evening would be spent in reading and social conversation, the younger portion of the families often making calls on some neighboring friends. The most ancient custom was to abstain from work on Saturday evening and resume work on Sunday evening.

Once a year, the church and congregation would visit Elder Wightman's home in the shape of a "donation party." By two o'clock in the afternoon a good company would be gathered together, the women bringing two skeins of yarn apiece, and the men each a sum of money, and sometimes grain; also bread, cake and tea. The afternoon would pass away in conversation and singing, and all would return home in time for the necessary farm work before dark. The annual contribution amounted to more than two hundred dollars.

Marriages were always solemnized at the minister's house or at the home of one of the contracting parties. In

early days, brides would wear white lawn aprons, spun, woven and embroidered by themselves, with silk dresses. They were also worn at church.

In the summer, young ladies wore white cambric dimity dresses, bonnets of silk or straw, nice sleeve silk mitts with ribs or figures embroidered on the back, low laced up shoes of morocco, which were of local make, and, on cool days, dresses of changeable silk, and "patch" or calico procured from New London, Philadelphia or New York. Occasionally would be seen a fine shawl.

Just north of the meeting house lived the Misses "Mima and Tenta" Stark, two of the descendants of William Stark, who deeded this land to the church. They dressed in short imported "patch" gowns, made after the fashion of the day, with low neck, elbow sleeves edged with white ruffles, white muslin neckerchiefs crossed in front, mitts of their own making, black satin bonnets, laced gored stockings and low shoes. Most of the men wore home-made broadcloth, as bought broadcloth was for public men and official characters. They never wore gloves, but in winter would wear mittens and also large coats or cloaks of heavy wool, and hats of wool or beaver, large crowned and broad brimmed, with boots of home-dressed cow and calf skin, made by local or traveling shoemakers, among whom John Braman and Nehemiah Smith were experts. In winter the ladies would wear cloaks of fine broadcloth or black satin, dresses of home-made or boughten worsted and bombasette, bonnets of silk, velvet or satin, the latter often worn all the year around, handsome and suitable shoes, knit woolen gloves, and muff and tippet of martin fur. Common winter dresses were made of worsted chain and woolen filling, plaited or mixed.

Fashions were somewhat changeable in those days. In the month of June a farmer's wife would mount her horse and go to New London to buy a bonnet, dress, etc. Benadam Gallup on hearing his wife saying she wished a fashionable bonnet and thought she would soon go to New London for it said: "Cynthia, after you have bought, ride home as

swiftly as you can." "Why?" said she in a tone of surprise. "Why? For fear it will be out of the fashion before you get here."

Also we hear of one Sam Mekins, a colored man who boasted that "when he got some money he should have a black silk shirt."

Some were unmoved by changes of fashion, as was shown by Miss "Katy Coates," who wore a black satin cloak and bonnet of black satin with white satin lining and trimmed with a fall of black lace for 30 years.

A miller lame in his hip, a Mr. Holdridge, living beyond the Four Corners, where there was a little factory and a grist mill, used to come to meeting in a little cart drawn by a steer, his means of moving about the town. As yet the roads were hardly adapted for wagons. A few wealthy persons in the town could afford two-wheeled chaises, the wheels running wide as a cart.

The people raised their own bread stuffs and fodder for stock. They cut salt hay on the marshes and raised an acre or two of flax. The wood was cut and hauled in fall and winter. In early summer the sheep were taken to the nearest stream for washing, in a few days they were sheared, the fleece was sorted, carded and spun all in the house, wool in summer and flax in winter. All sorts of linen work was done, tablecloths, shirting, sheeting and cloths; some of the women most fond of fancy work would find time for embroidering their infants' dresses.

The main winter work for men was hauling, cutting and splitting wood, to keep up the huge fires in the great open fireplaces.

The amusements were hunting small game, such as quails, squirrels and musk-rats, fishing for perch, trout and the like, playing games, eating apples, drinking cider and telling stories. The women were largely engaged in carding, spinning, weaving and knitting.

We have reason to be proud of these ancestors of ours. They laid the foundations of our homes, our churches, our

government, and are fitly described by the poet who said they were

“Men whose hands were brown with toil,
Who, backed by no ancestral graves,
Hewed down the wood and tilled the soil;
And thereby won a prouder fame
Than followed a king’s or warrior’s name.”

January 3, 1814, the church called Brother Jonathan Miner to ordination. This was but the beginning of a gracious revival in which the pastor was assisted by Elder James Davis, and which resulted in the largest number of additions of any year of Rev J. G. Wightman’s ministry.

The year 1818 witnessed the triumph of the Baptist struggle of years, in the adoption of the State Constitution which gave religious liberty to the people of the State. For this end none had worked harder or more untiringly than the Baptists of Groton, and the pastors of the two churches were foremost in the fight. To Groton belongs the distinction of being the only town in the State to give a unanimous vote in favor of adoption.

As early as 1807 Mr. Wightman was preaching one Sunday in the month in the old Johnson meeting house (Congregational) in North Groton, which for a number of years had been closed. He continued to do so until 1810, when Rev. Timothy Tuttle was ordained and placed over the two Congregational churches in Groton. December 16, 1807, Deacon Peter Avery died. He was a man of marked character and had been a tower of strength to the church for fifty years. “Peter Avery was a missionary to the Indians in western New York. He was a deacon of the Baptist church in Groton for fifty years. He was surveyor of the town; selectman 1778 to 1782 and 1787, in which period the town passed many patriotic measures. He was one of the committee of six who were ordered December 22, 1775, to direct the work on Fort Griswold.”* Samuel Lamb

* The Groton Avery Clan, p. 243.

and Sands Fish were chosen deacons and were set apart by ordination in 1809.

After nearly twenty years of service Deacon Samuel Lamb called the attention of the church to his increasing age and infirmities and asked that his successor might be appointed, so on January 26, 1828, Brother Stanton P. Babcock was unanimously chosen, and he was ordained on November 12 of the same year by the same council which ordained Brother Erastus Denison to the work of the ministry.

In the Associational year of 1832-3 the church reported forty-four accessions, making the number of members two hundred and eighty-five—the largest with a single exception in the history of the church, and this notwithstanding that during the previous year—August 20, 1831—a branch had been established in the lower village consisting of five brethren and six sisters, which became the Third Baptist Church in Groton.

The establishment of this church led to an unhappy difference with the Second Baptist Church, resulting in long correspondence, unavailing councils and some degree of alienation, but the matter was amicably adjusted a little later by the admission of the Third Church to the Stonington Union Association with the cordial approval of both churches. In 1834 John P. Babcock was chosen church clerk and in that year the church letter to the Association makes mention of a flourishing temperance society of seventy-five members "and thank God that there are none in the church who traffic in ardent spirits, and but very few who use it as a common beverage."

In 1837 Coddington Colver and James C. Lamb were chosen deacons, the latter continuing in the office until his death January 3, 1903, thus being a connecting link between the old Wightman line and the twentieth century. August 20, 1838, the church lost, by the death of Deacon Sands Fish, one of its most valued members. July 13, 1841, the church was called to part with its beloved pastor, who died in the 75th year of his age and in the 42nd year of his

ministry. Father, son, and grandson had filled this pulpit for nearly one hundred and twenty-five years, a very unusual record.

Simeon Gallup says of this ministry:* "It is impossible to justly review the history of this church without carefully considering the lives of these men and their influence upon the people of their day. To them with their unfeigned love of the truth, their piety, their sturdy maintenance of Baptist principles in face of all opposition, and to their wise and diligent leadership is due the impression which made all this wide section of country to become special Baptist ground."

Mr. Wightman's health had been failing for some time before his death and this fact coupled with the depletion of membership from causes mentioned above led to a period of discouragement. During the illness of Elder Wightman, Lathrop W. Wheeler, a licentiate, had supplied the pulpit, assisted occasionally by Rev. Erastus Denison, pastor of the Third Baptist Church. August 2, 1841, a committee of five was chosen to provide for the preaching of the gospel up to the first of April (1842) also to inquire into the expediency of building a new meeting house at or near the village of Mystic, &c. This committee consisted of Brethren Avery Gallup, Daniel Lamb, Stephen H. Peckham, Deacon James C. Lamb and Joseph A. Lamb. In November of that year Rev. Earle P. Salisbury of Herkimer County, New York, providentially came to the church and during his ministry of a few months hope was revived and the way was prepared for the coming of a new pastor.

In April, 1842, Benjamin F. Hedden, a school teacher in Mystic, and a licentiate of the Second Baptist Church, was called to the pastorate, and on April 21, 1842, he was ordained. At the same time Avery Gallup, Stephen H. Peckham and Daniel A. Chipman were ordained deacons. During this year occurred the great revival in the lower village under the preaching of Elder Swan, the reflex influence of which was felt in this church, and Elder John

* First Baptist Church of Groton, 1705-1900.

Green was called to labor with it. Notwithstanding some opposition in the church, about forty were added to the membership. In March 1843, twenty were dismissed to form the Baptist church in Ledyard and fourteen were contributed towards the formation of the church at Groton Heights. Some time in the previous October, the pastor had been requested to relinquish his school and to devote his time to raising funds outside the church towards the erection of a new meeting house at the Head of Mystic.

The withdrawal of members to form new interests in the northern and western sections of the town carried the center of the parish nearer to the village, and so when the decayed condition of the old house demanded change, there was little opposition to the removal. A constitution for the new church edifice had already been adopted.

This was amended in March 1843, after which the campaign for raising funds took on new life, so that the church reported to the Association in June that a contract had been let for the building of a new house.

Mr. Hedden's pastorate lasted but a year, and he was succeeded by Rev. Charles C. Lewis, who preached first as stated supply but on April 1, 1843, was settled as pastor. It was during his pastorate that the church edifice at the Head of Mystic was built, the dedication occurring February 22, 1844. Rev. A. G. Palmer, D. D., preached the sermon from Psalms LXV, 4. The proprietary distribution of seats that pertained to the old house was continued in the new, the church reserving by vote "six of the poorest slips as free, the four back body slips and the two nearest the pulpit."* The church later by exchange obtained more eligible free seats.

Mr. Lewis' pastorate came to an end in less than a year and Rev. Cyrus Miner was the first pastor to preach in the new house. He commenced his labor in April 1844 and continued for one year to the great satisfaction of the church, which desired to continue the relationship, but the church which he had previously served had released him for

* Judge William H. Potter's manuscript.

a year and demanded his return, so he went away to the great grief of his Groton parishioners.

In April 1845 the church called William C. Walker, who like his predecessor was a licentiate of the church and he was ordained at the session of the Stonington Union Association which was held with this church in June. His sweet spirit and Christian graces greatly endeared him to the church, which prospered under his ministry. He gave special attention to the Sunday school, which from that time became a more important branch of the church work. His health forced his retirement after a five years' pastorate, during which time it was said that there was not a divided vote on any question.

He was succeeded in the pastorate by Rev. James Squier, who remained with the church one year, beginning April 1, 1850. During the succeeding winter a revival was experienced, during which ten were baptized and a number were received by letter. It was during this revival that Rev. Erastus Miner came among the people and preached with such acceptance that Mr. Squier was led to resign the pastorate and a call was extended to Mr. Miner to fill his place. There was not entire harmony in the matter of his call nor in the deposition of Mr. Squier. March 2, 1851, the following vote was passed: "Resolved, That we are satisfied with the pastoral labors of Elder J. Squier during the year past and that he has preached faithfully according to the Word of God the doctrines of the Gospel, and that we have implicit confidence in his Christian character and esteem him a devoted and faithful servant of Jesus Christ."*

Mr. Miner entered upon the pastorate April 1, 1851. Doubts of the orthodoxy of his views were entertained by some from the beginning. The church, having passed through many trying experiences, had come to entertain radical views of moral questions. The subjects of temperance and of slavery were live issues and on both the lines were sharply drawn. The position of the church on the former question had become well established, but on the

* Judge Potter's manuscript.

latter discussion was bitter and prolonged. Nowhere was there more outspoken condemnation of the sin of slavery, or more appreciation of the blessings of freedom than in this old church that for one hundred and fifty years had stood so valiantly for soul liberty. But in the discussion Mr. Miner's orthodoxy became an issue, and not only the church but the community as well took sides for or against him.

In explanation of its views the church sent a letter to the Stonington Union Association in 1853. This was referred to a committee which reported adversely on some points of the letter and recommended the appointment of a committee to visit the church and obtain further information as to its beliefs. To this committee the church replied that "the New Hampshire confession and their letter to the Association in the main expressed their views."

This was deemed inexplicit and unsatisfactory and a minority of the church joined with the committee in calling a council, which the majority refused to recognize. This council recommended that the minority be recognized as the church and the committee so reported to the next meeting of the Association, which accepted the report and adopted the recommendation. The report of the council was as follows: "That we recognize those eleven brethren and nineteen sisters, who have stood upon the platform on which the church was organized and whose names are attached to a document pledging themselves still to abide by the old articles of faith as the First Baptist Church of Groton, and hereby extend fellowship to them as such."

The committee reported: "In view of this action of said council and the fact that no change for the better has taken place in the views of these brethren, who have left the old platform and have discarded all articles of faith, your committee recommend that the Association adopt the following resolution: Resolved, That this Association approve the doings of a council called by a committee appointed by this Association to visit and labor with the First Baptist Church of Groton, together with brethren connected with

said church, and held in the meeting house of said church on the 22nd of February, 1854, and that this Association recognize those brethren and sisters recognized by said committee as the First Baptist Church of Groton.”*

There are no statistics given for this church in the Association minutes for 1854, but in those of 1855 the membership is given as thirty-one as against one hundred and seventy-three in 1853. Mr. Miner, who had never united with the church, removed from the village as soon as the trouble became acute and for several years the church had no settled pastor, Rev. S. S. Griswold serving as supply.

A peculiar state of affairs existed. The small body recognized by the Association as the church felt called upon to pay off an existing church debt of over three hundred dollars, but they were left without a place of worship, the meeting house, together with the funds belonging to the church, remaining in the hands of the majority party. For a time they existed as two bands, though the fraternal spirit was never entirely extinguished, and overtures were made at different times by both parties, but without avail, until in the spring of 1857 a proposition was made by the majority party to unite upon the New Hampshire Confession.

The invitation was in these words:** “‘We would especially invite the brethren formerly connected with us, who have been separated since the action of a council called by them, to join with (us) on this ground.’ The prompt reply was: ‘Having considered these propositions it was unanimously voted to accept them and to reorganize and to fellowship our former brethren who made them.’ The details were easily managed and the two bands came together, the clerk of each body recording its acts in the same book, which was then placed on file and the records of the reunited body opened in a new book with new officers.

“The first act of the reunited church was to call the Rev. John E. Wood to the pastorate. He had been active in the

* Minutes of the Stonington Union Association, 1854.

** Judge Potter's Manuscript.

work of restoring harmony in the church and he accepted the call on condition that it was ratified by an ecclesiastical council. Six of the neighboring churches convened at the call of the church. Rev. Erastus Denison acted as moderator and Rev. Isaac Chesebrough as clerk. The council approved of the reunion and installed Mr. Wood in true Puritanic style, the venerable Asa Bronson of Fall River preaching the sermon from Acts X, 33. A letter was prepared for the Association and the delegates were instructed to present it on condition that its former vote be rescinded in so far as it disfellowshipped a majority of the church. The Association joyfully complied with the conditions and the restoration was complete.

"Brotherly love has abounded in this church as never before. The agitation and discussion of cardinal doctrines has confirmed its membership in the faith, and their temporary alienation has resulted in a greater deference for each other's opinion and a pleasing courtesy in their intercourse with each other."

Mr. Wood's pastorate continued for three years and seven months. A revival in the spring of 1858 added eleven to the church by baptism. Mr. Wood was an ardent supporter of the Sunday school and it was during his pastorate that the Sunday School Convention of the Stonington Union Association was organized in 1858, the first meeting being held in this church. In a letter to the Association in 1859 the church mentions the death of Sister Sally Gallup, widow of James Gallup of Ledyard, who bequeathed her property, amounting to thirteen hundred dollars, to the church to be invested as a fund, the income to be appropriated to the support of the Gospel ministry. Mr. Wood closed his pastoral relation with the church November 1, 1860.

Rev. Erastus Denison supplied the pulpit during the winter and until the first Sunday in April 1861, when Rev. Edgar A. Hewett was installed as pastor. He came to the church in the vigor of young manhood with brilliant prospects before him, a united church gave him most hearty support, and the outbreak of the Civil War, which occurred

just at the opening of his pastorate, chastened the people and seemed to turn their minds to the subject of religion. The board of the Connecticut Baptist Convention in 1862 says: "Among all the tumult of war, the Prince of Peace has been achieving triumphs. In various quarters we have been visited with precious tokens of God's favor."* The church in the lower village enjoyed a marked revival but this church received no impulse, and after a disappointing ministry of three years, Mr. Hewett resigned a pastorate which had been barren of results.

Again Rev. Erastus Denison supplied the pulpit until the first Sunday in June 1864. On the 5th of June he preached a notable sermon on the fiftieth anniversary of his ordination by this church. On the next Sunday, June 12th, commenced the pastorate of Rev. Palmer G. Wightman, one of the most successful in the history of the church. A grandson of Rev. John G. Wightman and a licentiate of this church, he seemed peculiarly fitted by heredity and by training for the position he was called upon to fill. From the beginning of his ministry tokens of divine approbation were apparent, but during the winter of 1865-6 the church experienced the most powerful revival in its history.

From the first Sunday in December 1865 to the end of the winter, meetings were held every evening. The Rev. Jabez S. Swan assisted the pastor, preaching at least one evening in the week, and sometimes five evenings in succession. Rev. Joseph C. Wightman also assisted his brother, preaching with great acceptance. With a single exception, when the inclemency of the weather forbade, every Sunday in the winter, after the meetings began, witnessed baptisms. Seventy-four received the right hand of fellowship on the first Sunday in February 1866, and in all over one hundred were added to the church. The movement reached all classes in the community. Children of tender age, staunch business men, whole Sunday school classes, and some whole families were converted.

This large addition at once proved the inadequacy of the

* History of the Connecticut Baptist Convention, Hartford, 1909.

church edifice. Besides being too small the proprietary ownership of pews was not flexible enough to provide for such an influx. It was at first thought that, by transferring all the pews to the church and rearranging the sittings, all might be accommodated, but in the progress of the negotiations it became evident that the only remedy for existing troubles was a new building, and the following building committee was appointed: Deacon James C. Lamb and Brethren Amos B. Taylor, Charles P. Chipman, Nehemiah M. Gallup and Simeon Gallup, and the church proceeded with the erection of the fourth house of worship. The old house was removed and the new one was erected upon the same site, a plain substantial house in modern style containing eighty-four pews, with a tower and spire in front, the latter containing an excellent bell and also the village clock, the gift of John S. Schoonover, Esq.

The house was dedicated October 1, 1867, Rev. Joseph C. Wightman of East Cambridge, Mass., preaching the sermon from the text in Psalms LXXXVII, 2: "God loveth the gates of Zion more than the dwellings of Jacob." Rev. Jabez S. Swan and Rev. C. B. Crane, D. D., also took part in the service. The cost of the house was \$13,000, of which amount \$10,000 was raised at the time of building, leaving a debt of \$3,000 upon the society, but it now had a house which was its own property and was free to provide for the raising of its current expenses in any manner that it deemed proper.

"In 1867 Thomas H. Vincent joined by letter from West-erly and was invited to continue in the office of deacon, which he had held in the church from which he came. Allan Stevenson, Nehemiah M. Gallup and Benjamin B. Hewitt were chosen deacons in 1872."^{*}

In June of that year the Stonington Union Association held its one-hundredth anniversary with this church. Rev. A. G. Palmer, D. D., preached the centennial sermon and Rev. Thomas Armitage, D. D., delivered an address on the important influence and standing of the Baptist denomina-

* First Baptist Church of Groton, Gallup, p. 29.

ation. Both sermons were printed and received wide attention. In 1876 Mr. Wightman resigned the pastorate after twelve years' service, the most momentous twelve years in the history of the church.

The church had prospered materially and spiritually and Rev. Eli Dewhurst, who succeeded Mr. Wightman in 1876, found a united and happy people. During his pastorate the debt remaining upon the new house was paid. Mr. Dewhurst resigned in August 1881 and the church ordained his successor, John Richardson, whose stay was short—about one year, but during that year a revival added seventeen to the church by baptism.

Mr. Richardson was followed in July 1883 by Rev. Homer A. King. He remained with the church but a little more than a year, being succeeded in January 1885 by Rev. A. J. Wilcox, who in turn in September of the same year was followed by Rev. A. J. Chandler. "With him the church enjoyed a good degree of peace and prosperity. An important revival season was experienced in which additions were made to the church, and it was greatly quickened in spiritual thought and life. Mr. Chandler was assisted at that time by Evangelist Rev. O. D. Thomas of Brockton, Mass."*

During this pastorate the interior of the house of worship was changed to provide separate rooms for social and conference meetings, thus making the house better adapted to church work. In 1887 the church chose three additional deacons, Simeon Gallup, William H. Lamphere and Amos D. Turner. In 1895 Mr. Chandler resigned the pastorate, though he did not sever his connection with the church.

In November of that year Rev. Dryden W. Phelps was called to the pastorate; he continued with the church about three and one-half years. Sister Julia A. Langworthy left to the church in 1899 the sum of one thousand dollars. In December of that year Rev. Henry W. Wilson came to the church as its twentieth pastor. The work opened with bright promise, but his ministry was terminated by his

* First Baptist Church of Groton, Gallup, p. 31.

sudden death June 5, 1902. Rev. Herbert B. Hutchins succeeded him and remains as pastor at this date (1905). During the present year the church celebrated its two-hundredth anniversary with appropriate exercises.

CHAPTER VIII

SECOND BAPTIST CHURCH

THE GREAT AWAKENING and New Light Movement occasioned by the preaching of Whitefield, Tennant and others resulted in the formation of numerous Separate Congregational churches. One of these churches was located in Groton, just west of Pequonnoc. Elder Parke Avery was pastor and one of its members was Amos Burrows, fourth in line of descent from Robert Burrows, one of the earliest settlers in Groton. He was authorized by his brethren to "improve his gift,"* which he did in a modest way. His oldest son, Amos, was a licensed Baptist preacher and his second son, Silas, embraced the Baptist faith and became the first settled pastor of the Second Baptist Church in Groton.

This interest was the outcome of revival services held by Rev. Gamaliel Reynolds, a Separate preacher from Norwich, about the year 1764, resulting in the organization of a small church at Fort Hill in 1765. This church in 1767 called one of their number—Silas Burrows—to be their pastor, and set him apart by ordination in that year, at the same time ordaining Simeon Smith to be a deacon.

The early records of this church are scattered, and such fragments as we have come to us from traditional sources, memories of old people living at the time when the records were made. Rev. William H. Randall in the "Union Baptist Church Manual" issued in 1870 says: "It is not possible to follow minutely here the history of the Second or Fort Hill Church, as it was called for many years. The memory is still cherished of some of their revival seasons, and the

* Sprague's Annals of the American Pulpit, Vol. VI, p. 107.

actors in them." Judge William H. Potter thus writes of Rev. Silas Burrows:* "He did not pretend to much learning, but he had considerable piety, ardent zeal, and a well-balanced mind; and considerable success attended his labors. There was need of great energy to overcome the opposition which at once beset the new enterprise on all sides. There were churches of Congregationalists, Separates and stricter Baptists around him, who confidently predicted that the movement would prove a failure; while Infidelity was taking the attitude of open and stern resistance. Still, however, their numbers gradually increased and they were constantly encouraged by fresh tokens of the Master's presence.

"The stirring times of the Revolution were approaching, and, like his Baptist brethren elsewhere, Elder Burrows at once boldly espoused the cause of freedom, and saw in that struggle not only the political enfranchisement of the land, but a boon which to him and his oppressed people was still dearer,—freedom to worship God independently of the Civil Power. It is true that the Baptists of Groton were shielded from many embarrassments and annoyances to which their brethren in some places were subjected; but it was rather through the magnanimity of the Congregational ministry than the protection of the law.

"Perhaps, in no portion of our country was the patriotism of the people more severely tested during the War of the Revolution than in Groton. On that eventful morning when Fort Griswold was captured by the British, in sight of his residence, and forty-two wives became widows in one day, Elder Burrows was neither indifferent nor inactive. He rushed to the fort to ascertain the fate of his two youthful brothers,—both of whom were members of his household. He found only the hat of one of them. The appalling sight of sixty of his neighbors lying dead in their gore, and thirty others mortally or very dangerously wounded, from the youth of fifteen to the man of gray hairs, cannot be even faintly portrayed.

* Sprague's Annals, Vol. VI, p. 107.

"Elder Burrows did what he could in this trying hour to comfort the mourner, to soothe the wounded, and to point the dying patriot to the Lamb of God. His ministrations in connection with this appalling scene did much to conciliate the favor of the community, not only toward himself but toward the church of which he had the charge.

"Indeed, this seems to have been the providential preparation for that extensive revival of religion which followed the next year, the memory of which has come down to us, fragrant with the blessings of many an aged saint who in our day has delighted to detail its glorious results. Meanwhile, his brothers returned to his house, from their weary captivity and confinement in the prison-ship of the enemy, to communicate the small-pox to his family. He removed his wife to a place of safety and opened his dwelling as a hospital, where, although many had the disease, but one person died of it.

"During the revival of 1782-83 several of his children were gathered into the church, and among them Daniel and Roswell, who afterwards became preachers. Daniel subsequently united with the Methodists and represented his native State in Congress, where, without compromising his character as a servant of God, he faithfully served his country. He died in his native town in 1858.

"The borders of Elder Burrows's church and congregation now became so much extended that they found private houses no longer large enough to accommodate the people.

"The pastor's own house had been enlarged and opened expressly for their Sabbath meetings; but they now resolved to build a meeting house on land given for the purpose by their pastor. This edifice was soon so far advanced as to make it suitable for public assemblies, though it was many years before it was completed.

"Soon after its erection the Groton Conference was organized in it. This body, which was composed of a score of churches of the same faith and order, was especially dear to Elder Burrows, who ever bore a chief part in its deliberations, until, some twenty years later, it united with

another similar body in forming the Stonington Union Association, which, in turn, held its first session in the same house. In these meetings, the ever watchful eye and warm heart of Father Burrows were felt, in guarding the independency of the churches, checking unholy innovations, cherishing their own mode of worship and form of doctrine, and binding together, in the bonds of love, the then feeble sisterhood of Baptist churches.

"It would be pleasant to recall the names of the godly ministers who labored with him, and with whom he was most intimate. Elders Zadoc Darrow of Waterford, Jason Lee of Lyme, Peter Rogers of Bozrah, Samuel West of New London; and subsequently Asa Wilcox of Lyme, John Sterry of Norwich, Joseph Utley of Hartford, in his own State; and William Northup, Philip Jenkins and Josiah Wilcox of Rhode Island, were members of the same old Groton Conference of which Elder Burrows was regarded as the father. Then, in the Stonington Association, were the Wightmans, the Palmers, the Miners and the Browns, with others,—a noble brotherhood, with whom he took sweet counsel, in a day when without salaries, but not without great sacrifices, these men of God laid the foundation of that prosperity in Zion which few of their number lived to see, but which we so richly enjoy.

"The most considerable revival which occurred under Father Burrows's ministry, whether we regard its number of converts or the period of its continuance, began in January, 1809, and continued eighteen months. After the church had spent a day in fasting and prayer, Father Burrows and his son, who was at that time assistant pastor, accompanied by their deacons, commenced visiting from house to house, and holding more frequent meetings in all parts of their parish, and in adjoining towns, as the Providence of God opened the way. While the son was preaching one night, the mighty power of God came down, and souls were born into the Kingdom, almost constantly, for many months. One-hundred and thirty were baptized into Father Burrows's church and a large number into Elder Wightman's

The servant of God, though aged, continued to preach within a few weeks of his death, which did not occur till he had lived to see his church flourishing and to witness the consummation of his long-cherished hopes and earnest endeavors,—the adoption of a Constitution in Connecticut securing equal religious privileges to all. Soon after this joyful event, feeling that his warfare was accomplished, he sweetly fell asleep in Jesus, on his birthday, in 1818.

“Elder Silas Burrows was a man of marked character. He was energetic and did nothing by halves. He was not hasty in forming opinions, nor did he claim infallibility for them when formed. But he brought all things to the Scripture test, and if, upon a candid and careful examination, any one’s conduct or views could not be there sustained, he rejected them without hesitation; and if occasion required, he openly exposed their fallacy.

“A striking instance of this occurred in reference to Jemima Wilkinson, who requested liberty to preach in his house, claiming a newer light than had been vouchsafed to others. Not being then aware of her extravagant views, he appointed a meeting for her, at which she boldly and blasphemously set forth her fanatical claims. He heard her through, and then, with the law and the testimony in his hands, he proceeded to unmask her imposture, quoting chapter and verse against her extravagant pretensions; till she could bear it no longer but, interrupting him, said in a loud, imperious voice, accompanied by a majestic wave of her hand: ‘Silas Burrows, dost thou know with whom thou art contending?’ ‘Oh, yes,’ said he, ‘with Jemima Wilkinson;’ and proceeded to urge home the truth of God against her fanaticism, till she left his presence never to trouble him again.

“In preaching he placed great reliance on the sensible presence of his Master, and, sometimes, when his feelings were warmed and quickened by a powerful Divine influence, he delivered himself with an energy and pathos that were quite irresistible. But his forte, after all, was in prayer. Commencing in simple and trusting strains, he would

raise his heart, his eyes, his voice and his right hand to Heaven, while his left hand crowned his temple, and, as one object of supplication after another presented itself, it seemed not only to himself but to those who listened as if Heaven and earth had come in actual contact. We hardly need add that the tone of his preaching was clearly and decidedly evangelical. He was eminently faithful in reproving vice, in visiting the sick and sorrowful, and indeed in every department of pastoral duty.

"In person he was tall and commanding, and had a mild blue eye and a stentorian voice, that was, on more than one occasion, distinctly heard in the open air more than a mile."

The meeting house on Fort Hill was built about 1785, although the property was not deeded to the Second Baptist Church until March 5, 1793. "Silas Burrows deeds to Second Baptist Church one-half acre of land on Fort Hill bounded west by highway, north by Heirs Joshua Burrows, east and south by Silas Burrows to be devoted to the improvement of said Baptist church and their successors forever and to be improved for that purpose and no other by these presents."*

The Groton Conference was organized the same year in which the house was built and held its first session therein. This body brought together the Baptists and Separatists, and until after the year 1797 the Second Church practiced open communion, but in 1817 the Groton Conference united with the Stonington Association, that body taking the name of the Stonington Union Association and the Second Church came in harmony with the Baptist denomination on the communion question.

This church took a lively interest in the "Baptist Petition," the design of which was to secure equal religious liberty to all denominations. From 1756 until 1818, when the new State Constitution was adopted, these petitions were systematically presented to the General Court until they became a byword. Though full religious freedom was

* Groton Records, Book 12, p. 40.

not at once secured, the passage of the "certificate act" relieved the Baptists from persecution.

The revised statutes of 1784 contain the following preamble and enactment: "As the happiness of a people and the good order of civil society depend upon piety, religion and morality, it is the duty of the civil authority to provide for the support and encouragement thereof; so as that Christians of every denomination demeaning themselves peaceably and as good subjects of the State may be equally under the protection of its laws; and as the people of this State have in general been of one persuasion in matters of faith, religious worship and the mode of settling and supporting the ministers of the gospel, they have by law been formed into ecclesiastical societies for the more convenient support of their worship and ministry. And to the end that other denominations of Christians who dissent from the worship and ministry so established and supported may enjoy free liberty of conscience in the matters aforesaid

"Be it enacted by the Governor, Council and Representatives in General Court assembled and by the authority of the same

"That no persons in this state professing the Christian religion, who soberly and conscientiously dissent from the worship and ministry by law established in the society where they dwell and attend public worship by themselves, shall incur any penalty for not attending the worship and ministry so established on the Lord's day, or on account of their meeting together by themselves on said day for public worship in a way agreeable to their consciences

"And be it further enacted by the authority aforesaid

"That all denominations of Christians differing in their religious sentiments from the people of the established societies in this State, whether of the Episcopal Church or those Congregationalists called Separates, or of the people called Baptists, or Quakers, or any other denominations who shall have formed themselves into distinct churches or congregations, and attend public worship and support the gos-

pel ministry in a way agreeable to their consciences, and respective professions; and all persons who may adhere to any of them, and dwell so near to any place of their worship that they can and do ordinarily attend the same on the Sabbath and contribute their due proportion to the support of the worship and ministry where they so attend, whether such place of worship be within this or any adjoining State, and produce a certificate thereof from such church or congregation, signed by their order by the minister or other officer thereof, and lodge the same with the clerk of the society wherein such person or persons dwell, every such person shall be exempted from being taxed for the support of the worship and ministry of said society, so long as he or they shall continue so to attend and support public worship with a different church or congregation aforesaid."

Notwithstanding the precious revival which followed the Revolutionary War, the progress of religion was slow and the years of declension, of treading down and of the advance of the forces of infidelity, aided by the popular French literature of the most questionable tendency, seemed to be more than the seasons of refreshing. This state of things was not peculiar to this Zion. The land mourned the absence of spiritual influences, while the churches almost without exception were declining. A revival was experienced during the last year of the eighteenth century and "in 1800 there were five added making a total of but ninety-eight. . . . In 1805 they had fallen to ninety-four. The Groton Union Conference at this time numbered 2249. In 1807 the number of the church was ninety-three, a further diminution, but . . . in 1809 nine were reported as added to the church, bringing the sum total up to one-hundred and two."*

The Groton Union Conference met with this church in 1809 and found it in the midst of the most extensive revival in its history, up to this time. Fifty-five were added to its membership. Not only were large numbers of con-

* Judge Potter's manuscript.

verts added, but the membership was quickened and the interest continued for many months. In 1810, at the session of the Groton Union Conference in Westerly, this church reported sixty-seven additions and a total membership of two-hundred and nineteen, and the membership of the Conference was nearly three thousand. The vine ran over the wall and Rev. Roswell Burrows, the assistant pastor of this church, assisted by Rev. John Sterry of Norwich, conducted meetings in Preston which resulted in forty-two baptisms and the establishment of a branch there, which later became a regular Baptist church.

One of the fruits of this revival which we cannot forbear mentioning was the quickening of Quash. Quash Williams was born a slave and after a remarkable conversion he attached himself to Elder Silas Burrows, his pastor, whom he looked up to and esteemed as a father. Elder Burrows in turn took a deep interest in Quash and labored faithfully to secure the temporal freedom of one who had been made spiritually free. The manumission paper drawn up by Elder Burrows is given here as a relic of the times:

I, John Williams of Stonington, having a negro man by name Quash, about thirty years old, propose to free him, if the selectmen agree and confirm the same upon the following conditions, viz., The said Quash is to serve me faithfully and behave himself well; be subject to my orders and attentive to my business until the twenty-fifth of next December, and then he is to be his own freeman, upon the aforesaid conditions; unless said Quash should be sick and then he is to make up the said lost time when wanted.

In witness whereof we have hereunto set our hands in Stonington this 30th day of March A. D. 1795.

(Signed) John Williams
his
Quash X
mark

Attest
Wm. Woodbridge
Joseph Williams

As a slave Quash had no education. He used to remark that "all the learning he ever had was in carrying his master's children to the schoolhouse on his back," yet he became one of the most thorough Bible students in the church and his aptitude in applying Scripture made him an invaluable aid to his pastor, and his counsel was sought

in almost all important matters in the church, though his humility was so great that he never put himself forward. His death in 1830 was deeply lamented and his memory remained so vivid that in 1867 a marble slab was erected by public subscription in Whitehall Burying Ground as a token of the love and esteem in which he was held.

Elder Silas Burrows lived to see his church firmly established, the Stonington Association and Groton Union Conference happily united and religious liberty guaranteed by the State Constitution, an end for which he had labored long and faithfully. He died universally lamented August 8, 1818, on his 77th birthday. Like a shock of corn fully ripened he was gathered into the heavenly garner. The deacons who served the church during his pastorate were Simeon Smith, ordained in 1767, Jabez Smith, ordained some time prior to 1790, and Rufus Smith, ordained September 26, 1811.

In August 1806, Roswell Burrows, son of Elder Silas Burrows, was ordained to the ministry and became associated with his father in the pastorate "with authority to labour as an Evangelist, at his discretion and the call of Providence."

Elder Roswell Burrows, as he was called, was in middle life when he entered the ministry, having been born September 2, 1768. He received a good English education and was engaged in business in Guilford, Connecticut, and Hopkinton, Rhode Island, up to the time of his marriage to Jerusha Avery, only daughter of Luther Avery, Esq., of Groton. At the earnest solicitation of his wife's parents he returned to Groton and settled in the old family homestead on Fort Hill.

He was early impressed with a sense of duty to enter the ministry, but it was not until the summer of 1801 that he could summon the resolution to carry out his own convictions of duty.

"In August 1806,* after repeated solicitations from his brethren, he consented to be regularly set apart to the work

* Sprague's Annals: Vol. VI, pp. 111-112.

of the ministry. The church associated him with his father as pastor, 'with authority to labour as an Evangelist, at his discretion and the call of Providence.' Soon after his ordination, he performed, by appointment of the Groton Union Conference, a missionary tour of between two and three months, in which he rode about thirteen-hundred miles, and preached, most of the time, once or twice daily. His labors on this journey, extending through a portion of the country which was, at that time, to a great extent, both a natural and moral wilderness, are known to have been attended with a rich blessing. The report of his tour, which he submitted to the Conference, after his return, was received with great favor, and gave an impulse to the cause of missions among the churches which has, it is believed, never been lost. And here we may as well say that, like his father, he ever took a deep interest in the prosperity of the Groton Conference and the Stonington Union Association, which bodies he often served in an official capacity, at their annual sessions or as their representative abroad.

"Mr. Burrows laboured also occasionally, and very successfully, in Preston, a town lying a few miles north of Groton. Here a church was organized through his instrumentality, first as a branch of his own church, and afterwards as a distinct body. He was also the first Baptist minister who laboured with much success at Greenport, Long Island. After the death of his father, his labours were, for a number of years, confined principally to his own people; though he made frequent visits to his children in western New York, which were always rendered subservient to the objects of his ministry. For several of the last years of his life, his health being less firm, and his pastoral labors greater, the church by his request gave him an assistant.

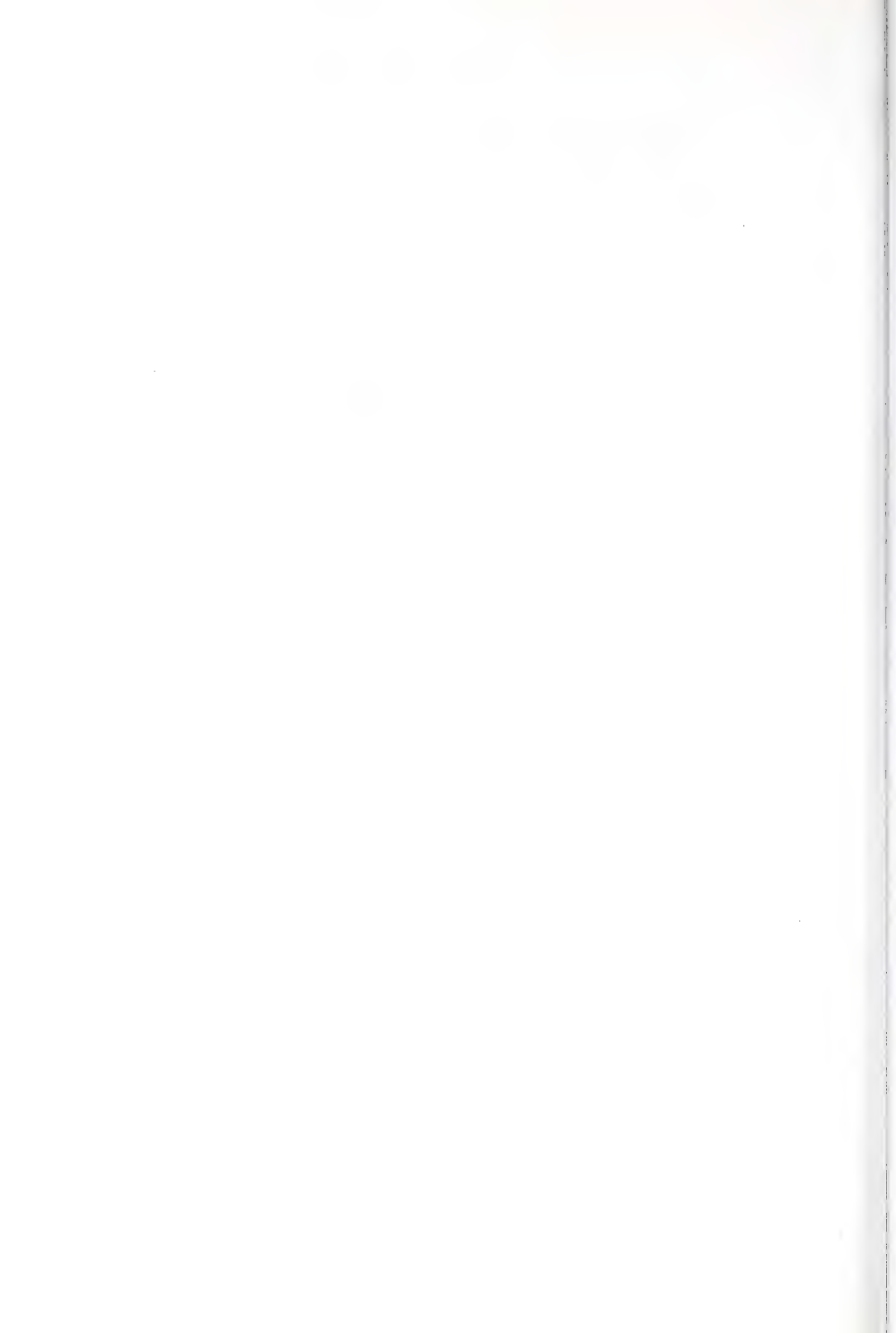
"In this capacity the Rev. E. Denison was employed for one year, but it was not till March, 1833, that a permanent assistant pastor was secured. This was the Rev. Ira R. Steward, whose faithful services greatly lightened the

labors of his venerable colleague. The church was then in the midst of a powerful revival. In a letter which he addressed to the editor of the *Christian Secretary*, about that time, he says: 'Since December, 1809, the Lord has visited this church with seven special revivals; in which time I have had the unspeakable pleasure of formally introducing into the church six-hundred and thirty-five.' About ninety were added by baptism during the year in which this letter was written; and he lived to enjoy yet another season of refreshing in the year 1835.

"It appears from private records left by Mr. Burrows, that during his ministry of thirty-five years he preached no less than 2886 times. Though he was not accustomed to deliver his sermons from a manuscript, he rarely preached without having written at least the plan of his discourse and not unfrequently much the greater part of all that he delivered. His sermons were eminently Biblical, always lucid, full of evangelical thought, often pungent, often pathetic. He was distinguished for sound judgment and excellent common sense, which made him an admirable counsellor in things temporal as well as spiritual. In personal appearance he was of medium height, of prepossessing presence, with a grave countenance when in repose, but when animated in conversation or in the pulpit his dark blue eye and his every feature reflected the genial warmth within.

"Without possessing naturally a very firm constitution, he was rarely visited with severe illness during his life. In the fall and early in the winter of 1835 his health was uncommonly good and his labours as constant as in almost any preceding period of his ministry. But he was now performing his last work. While on a visit to his daughter in Griswold in January 1837, he was thrown from a sleigh, which lamed him in one leg so as to confine him for nearly a fortnight. From the effects of this he never entirely recovered and died May 28, 1837."

Four additional deacons were ordained: April 4, 1821, Simeon Smith, 3rd, and John Palmer, and again, February



18, 1829, two more, Abel F. Lewis and Elisha Rathbun. On May 22, 1834, Albert Edgcomb, Robert Austin Avery and Ebenezer Rogers were ordained deacons, the above being chosen for that office during the pastorate of Rev. Roswell Burrows.

The trend of population towards the villages became a serious problem with Elder Burrows as well as with Elder Wightman. The need of better facilities for those on the banks of the Mystic River led a number of public-spirited men to build a house to be used for the benefit of all denominations, the pastors of the various churches rotating in occupancy of its pulpit. The house was built in 1829 and by reason of the large number of sea-faring men contributing to its erection it was called the Mariners Free Church. A letter written by Rev. Roswell Burrows to Captain Silas Beebe November 19, 1829, shows some of the difficulties arising from the attempt to adjust its use to the various denominations, and also the very comprehensive parish of the Second Baptist Church. The letter in part is as follows:

"Dear Brother—I have this morning received a line from yourself and sundry other persons requesting me to improve the meeting house in Mystic next Sabbath as well as my proportion of time afterwards. Which line is accompanied with another from Mr. Simeon Fish who informs me that Elder Erastus Denison has an appointment to improve this same house next Sabbath, also that Esquire Hurlburt will improve it four weeks from last Sabbath. He further observes that there is no committee who take it upon themselves to invite ministers to improve the house. He mentions it as his wish that ministers would arrange their appointments so as to furnish them with preaching at Mystic every Sabbath. . . . It is a fact well known that the society or inhabitants in all that part of this town lying South of the old post road to Noank and West of Mystic River to a North and South line running by our meeting house at Fort Hill are more uniformly of one persuasion than can be found to be the case in any other

section of New England of an equal extent and number of inhabitants. The persuasion is decidedly Baptist.

"Taking the above section South of an East and West line drawn by the house of Esq. Roswell Fish, there are about one-hundred and ten families in all of which I do not know of one person professing or that have united themselves to any other church but that of Baptist. Neither do I know of more than five or six individuals of all those families belonging to any other church but to our church. Of the one-hundred and ten families there are about eighty-three families in all of which more or less individuals are members of our church, the most of which are in the vicinity of Mystic. Under these circumstances this church thought it to be their duty to establish stated meetings at Mystic. Accordingly such stated meetings have been maintained by me for a number of years. It was soon found there was in Mystic no convenient place for the assemblies convened upon the occasion. Upon the subject being presented to our church by the brethren from that section of our church, the church approved of the measure and issued a subscription to build a house for worship in Mystic, supposing the legitimate from the circumstances stated above belonged to them if it belonged to any Christian society for there was no other society or profession in that section. . . .

"All things considered I have concerned it to be my duty to maintain my meetings at Mystic for the present according to our long order, provided the schoolhouses or any other suitable place be opened to me, appointments of other denominations being in the neighborhood notwithstanding.

"I am yours affectionately

(Signed)

"Roswell Burrows."

The situation became more and more acute until in August 1831 a company of the members of the First church living in Mystic (then called Portersville) were organized as the Third Baptist Church. This action was considered unfriendly by the Second church and acrimonious corre-

spondence was exchanged between the parties. It finally resulted in the decision of the Second church to abandon their location at Fort Hill and to remove to Mystic. The church had previously voted in 1825 to hold their meetings one-half the time in Portersville, and in 1826 had voted to build a meeting house there but were unable to raise the necessary means.

January 5, 1835, Rev. Ira R. Steward was called to the assistance of the pastor and continued as assistant pastor until the death of Rev. Roswell Burrows, which occurred as stated above, May 28, 1837, in the 69th year of his age. His ministry had been greatly blessed and he left a large and prosperous church to mourn his loss. Rev. Ira R. Steward assumed the pastorate upon his death and remained in the office until March 30, 1844, a period of nearly seven years. During his pastorate occurred the great revival under the preaching of Rev. Jabez S. Swan, in the summer of 1842, the greatest ingathering in the history of the church. Although it was thought by many to be an impossibility to enjoy a revival in the summer season yet others thought that to be a favorable time as so many of the sea-faring men were at home. The services were held jointly by the Second and Third churches and it is believed that more than five-hundred conversions resulted.

This large addition to the membership made the question of removal to Mystic more of an issue than ever. For several years the preaching services had been held alternately at Mystic and at Noank. "For the year ending in 1843 they held meetings but half the time in the meeting house called the Mariners Free Church, which was occupied the other half of the time by the Third Baptist Church, or rather both churches occupied it at the same time and their respective pastors preached in it alternately. The same year they built a neat vestry 28x36 feet at an expense of about one thousand dollars."*

On the 11th day of March, 1843, two-hundred and twenty-three members of this church organized the Noank Baptist

* Minutes of the Stonington Union Association, 1845, p. 46.

Church with the hearty consent of the mother church. On the 8th of the same month the church at Groton Bank had been instituted, its membership having mainly been taken from this church. After these migrations the number of members reported to the Stonington Union Association in June 1843, was 390, and as these were mainly located in the vicinity of Mystic it was decided in 1844 to proceed with the construction of the house of worship in that village. The following contract was made with Henry Latham:

This agreement made by and between Henry Latham, carpenter and joiner of Groton N. L. County on the first part & Silas Beebe and Geo. W. Ashbey both of said Groton on the second part, witnesseth:

That the said Henry Latham covenants and agrees with the sd. Beebe & Ashbey (who are a committee appointed by the 2nd Bap. Chh. in sd Groton for that purpose) to build a meeting house of worship for them and said Beebe & Ashbey, for the use of sd. church in manner, form and condition following, viz., sd Latham is to do all the work from the ground as it now is to the entire completion of the building, within and without, and furnish all the materials of every kind for the same, sd house to be fifty-two feet in length and thirty-eight feet in width and built upon the land given by Mr. Jedh. Randall for that purpose, or such part of it as the sd Beebe & Ashbey shall direct.

The sills of the house to be of good sound chestnut timber and the posts 26 feet high, the building to have a proper elevation from the ground and to be well underpinned. The timber of said house other than sills may be of good sound pine and the size of all the timber to correspond with that named on the plan of sd house drawn by Mr. Isaac Avery of N. L. and now in the hands of sd Latham and all parts of sd. house are to be constructed and finished, tower & all, according to sd. plan. The boarding upon the studs to be of good hard pine or hemlock boards an inch thick & the clapboards to be of the best pine No. 1 clear. The shingles to be of the best quality of pine, shaved. The house to be well studded and braced and the roof purlined and well supported. Galleries are to be erected on the sides and front end of the house, the stairs to which are to be cased up and closed with suitable doors above & below. The floors of the house above & below to be of hard pine well seasoned one & $\frac{1}{4}$ inches thick planed & matched.

The slips in the side galleries to be divided by partitions every 12 feet and the slips below to be capped with mahogany scroll and each to have a shelf in front and be closed with a panel door, properly numbered, & brass fastenings. The pulpit to be neat work of such form as sd. B & A shall hereafter describe to sd. Latham. The doors at the entrance to be well furnished with locks, knobs & bolts. The bell deck of the tower to be made completely tight & sufficient to support a frame & bell and covered with copper or zinc. All the windows are to be furnished with blinds outside and blinds for the belfry. The windows to be in size & form & finish according to

the affsd. plan & the sashes to be raised by pulleys & weights. The house to be well lathed & plastered with two coats at least of mortar, and to be well painted without & within with two good coats of white paint, except the slips, doors & pulpit* which are to be grained in imitation of ash & varnished. Sd. Latham further agrees to grade & level the ground on the west & south fronts to the road to the acceptance of sd. Beebe & Ashbey, and that said house shall be completed & finished & all the materials and workmanship shall be of as good style as any framed meeting house in this state. And that sd. house shall be done ready for use by the first day of May 1845.

And sd. B & A on their part agree to pay to sd. Latham for sd. meeting house & labor as above described two thousand eight hundred dollars as follows. viz., \$800 on signing this agreement \$800 more when the house is covered ready for clapboarding & \$400 more when the house is lathed and ready to plaster & \$800 more when the house & job are entirely completed.

In witness of all which we have hereunto set our hands at Groton affsd. this day of 1844.

January 25, 1845, the town voted, 149 to 64, to buy the old house for town purposes, the recording vote being "to obtain title within sixty days for price agreed on—two-hundred and twenty-five dollars for a town house." This action was not pleasing to many voters in the town and unsuccessful efforts were made to rescind it. The old building was for many years a landmark visible from all parts of the town, but finally succumbed to the influences of time and the weather and collapsed in 1905.

Early in the year 1844 Rev. Ira R. Steward resigned the pastorate to undertake the care of the Baptist Bethel in New York City. It was with sincere regret that the church accepted his resignation, which closed the most successful pastorate in the history of the church. Rev. Augustus Bolles served as pastor for about a year, when he was succeeded by the Rev. Henry R. Knapp, who commenced his labors in April 1845 and continued until 1850. Rev. Washington Munger followed him and after an uneventful pastorate of three years ill health compelled him to leave the field. In 1854 Rev. Harvey Silliman entered upon the pastorate, which relationship continued until 1856. He was followed by Rev. James M. Phillips.

The letter of the church to the Stonington Union Association in June 1857 speaks of his accession to the pas-

* The pulpit was painted white.—C. R. S.

torate and of the death of Deacon Elisha Rathbun, a member for nearly fifty years (and for twenty-eight years a deacon); also of the expenditure of two-hundred dollars in repairs upon the house of worship and of the building of a parsonage at a cost of two-thousand dollars. Benevolences were not neglected, four-hundred and fifty dollars having been given for that purpose.

This church was always foremost among the churches of the old Groton Conference and of the Stonington Union Association in its gifts for foreign missions. In the minutes of the former body in June 1816 we find the first record of a contribution for the East India Mission, in which the Second church in Groton is reported to have given \$30.19, (about five eighths of the total amount raised,) and a pair of earrings. A foot note explains: "An indigent sister in this church, who supports herself by the labor of her hands, feeling anxious of promoting an object so good and benevolent as that of furnishing destitute and perishing heathen with the word of life, and not having money on hand, willingly casts these earrings (valued at three dollars) into the treasury, not to make a golden calf to worship but to turn ignorant idolators to the true God—and thus she has afforded an example worthy of imitation."

No stirring events marked the last three pastorates, and when in 1860 Mr. Phillips resigned the way seemed to be opened for a union of the Second and Third churches. In the summer of 1861 a committee was appointed consisting of Brother Silas B. Randall and Deacons Albert Edgcomb and William H. Potter, who with a similar committee appointed by the Third church met on July 30 and formulated a plan for the union of the two churches. This plan was ratified at a meeting of each church held on Sunday afternoon, August 11, without dissent, which action was ratified at a joint meeting held on August 31, and on "Sunday, September 1, the whole family of Baptists in Mystic sat down together at the Lord's table."*

* Union Baptist Church Manual, 1870, p. 5.

CHAPTER IX

THIRD BAPTIST CHURCH—UNION BAPTIST CHURCH

Third Baptist Church

ON AUGUST 20, 1831,* ten members of the First Baptist Church—four brethren and six sisters—living in the village at that time called Portersville were organized as the Third Baptist Church with Rev. Erastus Denison as pastor. The trend of the population towards the villages had made a demand for church privileges there, and, as we have seen, the Second church had not been able to meet the situation and to provide the necessary accommodations.

"The first meeting** was called in June to consider the subject and was composed of members of the First and Second churches. It was deemed expedient that a church should be formed and a council composed of ministers and brethren—thirteen in number—from the nearest churches met in June and though a majority were in favor, yet as objections were offered by a neighboring church it was judged proper to adjourn same two weeks to enlarge the council; they met again in July, and by a small majority voted not to give us fellowship under present circumstances."

Not discouraged, the number, now reduced to ten, persevered and as stated above completed organization August 20, and held their first meeting September 17, 1831, at which time three converts presented themselves and were baptized the next day by Rev. Erastus Denison. The number of members was more than doubled the first year.

* Union Baptist Church Manual, 1870, p. 4.

** Minutes Stonington Union Association, June 1845, p. 69.

Their services were held in the Mariners Free Church, which was built in 1829* and was occupied jointly with the Methodists and Congregationalists. The former, however, organized a church in 1835 and soon after built a house on the Stonington side of the river, and the latter followed suit in 1847, after which time the use of the Mariners edifice was left entirely to the Third church. To this house upon its completion Aunt Phebe Denison transferred her Sunday school, which previously had been held in her house on the East side of the river. Of this house, under the title of "Fond Memories," Rev. Frederick Denison has written:

"The first meeting house proper in the valley of the Mystic (Ct.) was erected near 1830, on the site now occupied by the same house, conjoined with another formerly belonging to the Second Baptist Church in Groton, and owned by the Union Baptist Church of Groton (Mystic River). It was known as the Mariners' Free Church; no ecclesiastical body being then in existence in the vicinity. All the old churches were out of the valley, among the hills, and the Mystics (villages) were the merest hamlets or hardly that. The architect of the house was Deacon Erastus Gallup of Ledyard (then North Groton) a good man, and a skillful builder. Ministers of the different evangelical denominations in the region, Congregational, Baptist and Methodist, occupied the pulpit by turns each month.

* In the Norwich Republican and Stonington Telegraph of October 7, 1829, appears the following account:

DEDICATION AT MYSTIC

Last Wednesday the new Mariner's Church situated at Mystic Bridge was dedicated to the service of Almighty God. The exercises commenced at 10 o'clock a. m. and were, we are informed, as follows: Introductory prayer by Rev. Mr. (J. G.) Wightman; dedication sermon by Rev. David Austin and the concluding prayer by the Rev. Ira Hart. The day was quite pleasant and the concourse assembled quite large. The sermon by Mr. Austin is said to have been in the best style of that eloquent preacher, and such an one as gave great pleasure to the sea-faring members of the congregation. The singing has been pronounced excellent and all the services of the day are declared to have been pleasing, solemn and of good effect.

Here Christian union had an instructive trial and issue. But, 'birds of a feather' finally 'flocked together.'

"On this house rose the first distinctively Christian steeple seen in the valley, and the first in the town of Groton. Formerly Christian aspirations heavenward were spiritual rather than material, and economy in building was a necessary virtue. In this steeple hung the first church-bell that ever called the dwellers in the valley to Sabbath worship. In a historical point of view, we fear men have sinned in taste by allowing that bell to pass out of the valley; but Milltown (North Stonington) has been profited by the mistake. (It was not the bell from the Third Baptist Church but the bell from the Second Baptist Church that went to Milltown.—C. R. S.)

"Pleasing and impressive are the memories of the builder of that house; of the ministers who occupied and made gracious that semi-circular elevated pulpit; of the honest-hearted people who thronged beneath that sacred roof; of the sweet singers in the circular gallery seats on the right and left above the pulpit; of the high white spire (a glory in our boyish eyes) pointing significantly to heaven above the preachers and the singers; of the deep-toned musical bell, that called to worship, rang the hour of noon every day except Sunday, struck the nine o'clock curfew, and always solemnly announced the death, with the age, of each departed citizen, and also slowly, deeply, mournfully tolled while funeral trains passed to the graveyards.

"These reminiscences also call up with great distinctness, and surrounded by pleasing associations, a conspicuous and valued man, though, in his native modesty and self-forgetfulness, he never dreamed of notoriety.

"Christopher Helme Cranston, a native of Westerly, R. I., but then the honored woolen-draper and established tailor of the valley of the Mystic, was the first sexton and first bell-ringer in this church; a double office, and then counted one of great honor, next indeed to that of the preacher. He was a Levite in whom there was no guile. In his office, for many years, he served to the great satisfaction of all

the people. A more kindly, genial, generous, accommodating, faithful man might not be found.

"Freshly he lives in memory; in stature a little below medium; well proportioned but slightly round-shouldered from his occupation; a face open and friendly, but marked by study to which he was much given, for he was a devourer and digester of good books; always save in summer, or when ringing the bell, wrapped in a then fashionable, close, camlet cloak with a high standing collar fastened with links and clasp; during the hours of service, noiselessly, slowly moving around the meeting-house as the custodian of the temple; sometimes sitting for a moment in the gallery, sometimes in front of the pulpit, and sometimes on the pulpit stairs. Everybody esteemed and loved him. Even to boys he always had a kind and encouraging word. His life was a charm to all.

"His shop, near the west end of the bridge as it then was, a little west of the present printing-office, was the resort of the solid men of the village, who sought good company and counsel, or desired a coat à la mode. Chiefly through his agency and labor, the first public library in the place was purchased and arranged, and he was the first librarian. Upon the matter of education, good schools, good books, good meetings, and the intellectual culture of all the people, he was in advance of his times, and well-nigh an enthusiast. As a man, a husband, a father, a Christian, a worker, a friend, a citizen, a scholar, Christopher H. Cranston may not be forgotten."

The Third church had constant additions to its membership, increasing its number from 101 to 264 as the result of the great revival of 1842.

The letter of this church to the Stonington Union Association in June 1843 gives the best account of the great revival of 1842 under the preaching of Rev. Jabez S. Swan, and we venture to reproduce it:

"Third Groton.—We mentioned in our last letter to this body that heaven had granted a time of refreshing in the spring, and that additions had been made to the church.

Since that time a higher note of praise has been touched by men and angels in behalf of this community. It was thought best by the brethren to hold a protracted season of worship in this village while the most of our sea-faring friends would be at home.

"Accordingly having engaged Bro. Jabez S. Swan of the State of New York he commenced his labors on the 2nd Lord's day in August. No especial awakening was apparent during the first week, except an increase of numbers to hear the word, a few however were baptized the next Sabbath.

"Now the way of the Lord seemed to be prepared; the bright cloud invited his people to move forward and witness further displays of his glory. The tribes of the Lord came up to the testimony of the Lord by confessing their sins, rearing their too long neglected family altars and offering up strong crying and tears to God for his help. Answers came speedily, the waters of salvation flowed in a mighty stream for days and weeks in succession.

"The baptismal waters virtually consecrated 1843 years ago by the first Baptist preacher whom God had sent were visited by us 26 days in succession, suspended two days and then five days more. The glory of the Lord was often revealed on these occasions while many hundreds witnessed the solemn scene. Three or four administrators were often employed the same moment in burying the willing converts with Christ in baptism, previously pronouncing in concert the name of the Father, Son and Holy Ghost.

"The Second and Third churches mutually joined forces in this campaign against the powers of darkness. It is interesting to trace the Divine arrangements. It was made to appear that there was a class of old hopers, who in general were constrained by the power of the Lord to move first and others past the meridian of life also followed. Then the long train of lovely youth came to the anxious seats and one after another bowed and gave their hearts to Christ.

"Sunday the 11th of September will never be forgotten;

Bro. Swan preached upon the constitution of God's kingdom A. M. and 2½ P. M. commenced the ceremony of giving the right hand of fellowship to those recently baptized; the meeting house not being large enough to accommodate the multitude, many of the spectators took the center of the conference lot, while the converts, numbering 216, formed a hollow square.

"The air resounded with songs of praise, until all the converts were in their places, when Bro. Swan delivered a most pathetic address, with a voice that reached every ear, and probably every heart, accompanied with responsive acclamations tho' half subdued (Glory to God in the highest) by hundreds of voices. Then Bro. Swan, followed by the pastor of each church, presented the hand, passing slowly along the line of joyful converts, whose tears fell silently on the cheek, lighted up by the noon-tide of glory, which ever adorns the brow of a redeemed sinner.

"Then they repaired to the meeting house, where about 500 communicants joyfully received the emblems of our crucified Lord. Both ceremonies were performed on the following Sabbath when 78 more took the hand of fellowship. Bro. S. continued with us five weeks, during which time upwards of 400 persons were baptized upon a profession of their faith, from the child of six years to the man of 82; embracing in some instances whole households, and but very few families remained unvisited by the Spirit's saving power. Not far from 70 Sabbath school children, together with almost every teacher not before converted, and nearly all the choir of singers, are among the subjects of this glorious work.

"It may be proper to notice the character of the means employed, which has been so abundantly crowned with the Divine favor. And here we say, no new gospel has been preached; it may indeed have come to us in a different dress, which by the way excited attention in a class of mind which, for aught we know, would have slept on in the way to death, or remained deeply buried in the rubbish of worldly-mindedness, or false notions of their relation-

and responsibilities to God. The preaching roused up the enmity of the human heart, and drew forth its rage for a day, until, frightened at its own malignity, it melted in view of the claims of Jesus, and soon yielded to Him.

"We have abundant cause of thankfulness to God, for directing our much esteemed Bro. Swan to labor among us. His addresses to the mercy-seat exhibited a deep agony of spirit and strong faith in Christ in behalf of the various subjects of his intercessions. His visitations among the wounded and those seeking instruction were highly interesting and profitable. His preaching was plain, uncompromising, affectionate, pointed and scriptural."

The minutes of this anniversary also contain a letter from the church in Key West, Florida, as follows:

"Key West, Florida.—In the month of October last, a number of brethren of the Second and Third Baptist Churches, in Groton, together with some of the Methodist friends, were providentially directed to this Island, a place of much iniquity. Bro. C. C. Lewis, a member of the Third church in Groton, soon commenced preaching, which, in connection with the labors of his associates, was soon blest with the accompanying influences of the Holy Spirit, and many were turned to the Lord. Bro. Lewis was ordained by the brethren, not by a line of succession as claimed by some, but by higher authority, and soon had the privilege of baptizing believers in Christ for the first time on this Island. On the 11th of March, 1843, a covenant and articles of faith were adopted and the organization took place as a visible church of our Lord Jesus Christ. May heaven smile upon this church continually."

At the time of the union with the Second church in 1861 the Third church numbered 245. Rev. Erastus Denison was its first pastor and with the exception of two years, 1837-1839, when Rev. John H. Baker supplied the pulpit, he continued in the pastorate until January 1848. Rev. S. Backus Bailey served from January 20, 1848, to July 1849, and Rev. Levi Meech from July 8, 1849, to January 21, 1850.

Franklin A. Slater came in the spring of 1850, was ordained November 14 of that year, and continued in the pastorate until February 7, 1853. He was followed by Rev. John W. Holman, who preached for about eight months in 1853, during which time he was recognized as a regular Baptist minister (Nov. 29, 1853), having previously been identified with the Free Will Baptist denomination. He was never settled as pastor. January 2, 1854, Rev. William Cathcart became pastor, and it was during his pastorate that the need of extensive repairs on the old church building raised the question as to who was to be responsible for the care and upkeep of the property.

The reasons that called for the building of the Mariners Free Church had disappeared. The Second church had built in close proximity to this, the Methodists and Congregationalists had built on the other side of the river and there was left no other body than the Third church to occupy this house. A canvass of the original proprietors resulted in the assignment by a large majority of their rights of proprietorship to the Third Baptist Church.

A thorough renovation and transformation took place. In the old house the high pulpit was between the doors at the east end, and the singers who had originally occupied seats at the right and left of the pulpit had been relegated to a raised platform at the west end of the house. This arrangement was reversed in the process of changing and the pulpit was placed upon a semi-circular platform, raised upon a flight of semi-circular steps. The choir were seated in a gallery at the east end of the house and an organ was installed as an aid to worship.

Another innovation was the carpeting of the floor and the changing of the pews from the old-fashioned square type with doors to the more modern style of so-called "slips," which were rented, thus furnishing a more dependable revenue for the support of public worship. Another change was the placing of a vestry underneath the auditorium, which was used for midweek meetings in place of the conference house, which stood just a short distance

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northwest of the church and which in 1858-9 was altered into a parsonage, and is now (1905) the ell of the house owned by Mr. E. D. Evans. In a newspaper account of the September gale of 1815, written more than fifty years ago, this old building is referred to as follows:

"There was then no meeting house on either side of the river and but one school house within the circuit of a mile from the same point, which stood on the site now occupied by the parsonage of the Union Baptist Church."

The land on which this building stood was deeded to the Third Baptist Church by Amos Clift and James Gallup and one-fifth Nov. 21, 1841, by Joseph A. Lamb, guardian for George H. Fish, Stanton B. Fish, Mary E. Fish and Sarah Jane Fish. The land on which the church edifice stood was deeded by Amos Tift Sept. 29, 1828, and by Daniel Burrows Aug. 24, 1829, to Benjamin F. Stoddard, Simeon Fish and Joseph D. Mason, a committee to build the Mariners Free Church and the deed included the use of the spring.

Mr. Cathcart did not long enjoy the use of the improved house, having resigned April 1, 1857, to take the pastorate of the Second Baptist Church in Philadelphia, which position he filled for forty years, until he retired from the active ministry. He was succeeded by Rev. A. C. Bronson, who assumed the pastorate May 31 of the same year and continued therein until the union of the two churches in 1861.

The deacons who served the Third Baptist Church, with their terms of service, were as follows:

Samuel W. Lamb, May 17, 1834—dis. Mar. 14, 1835.

Horatio N. Fish, July 20, 1839, to Feb. 3, 1862.

James Gallup, July 20, 1839, to Feb. 3, 1862.

Nathan G. Fish, Jan. 30, 1847, continued as deacon in the Union church.

Lanman Lamb, Jan. 30, 1847, to Feb. 3, 1862

George N. Wright, Jan. 30, 1847, also continued as deacon in the Union church.

Union Baptist Church

In the summer of 1861, the Second church being without a pastor, steps were taken to effect a union with the Third

church, an end that had been long desired by leading members of both churches. The Third church chose a committee consisting of Deacons James Gallup and Nathan G. Fish and Thomas E. Packer and the Second church appointed Rev. Silas B. Randall and Deacons Albert Edgecomb and William H. Potter. On Tuesday, July 30, the two committees met and prepared a basis for union to be submitted to their respective churches. This basis was as follows:*

"1. Each church pays all arrearages of accounts which may be due at the time the union is perfected for salaries, current expenses &c.

"2. All real and personal estate belonging to either church shall become the property of the united church, by whatever name it shall be known or called. Such real estate as may be mortgaged or in any way indebted shall be holden for its own indebtedness.

"3. All officers and servants shall be subject to reappointment, but will act in their present capacity until a new choice is made. Both clerks will continue to act until arrangements for the union are completed and another is chosen.

"4. The first meeting of the united church shall be holden at such time and place as may be designated by the committee, public notice being given to each church.

"5. A new roll will be prepared by the clerks, containing the names of all the members of the two churches in alphabetical order and each person so enrolled will be considered a member of the united church unless objection is made within three months.

"6. Any member of either church desiring a letter of dismission to another church of the same faith and order can have one signed by the clerk of the church to which said member belonged, if applied for within three months. The committee heartily recommend to the churches to adopt the above and hereby submit it to their favorable consideration.

* Mystic Pioneer, Aug. 17, 1861.

"We do also recommend that each church, in church meeting assembled, do hereby adopt the foregoing schedule as a basis of the union of this church with the (name of the other) Baptist Church of Groton, and that from and after this time the two churches are merged into one (always provided that the [said] church does simultaneously with us adopt the same schedule and give assent to the same), then the union of the two churches is completed and henceforth we have one common interest, as we have one Lord, one faith and one baptism."

Both churches unanimously ratified the agreement at separate meetings held on Sunday, August 11, 1861, and on August 31 the first meeting of the united church was held and the action of the separate bodies was unanimously ratified. Rev. A. C. Bronson, pastor of the Third church, was called to the pastorate, which call he accepted September 15.

The preaching services were held alternately in the respective houses of worship, until plans were finally consummated for a new structure. Oct. 27, 1861, the pastor and Messrs. Silas B. Randall, John Gallup, Pierre E. Rowland and William H. Potter were appointed a building committee, which committee, after careful consideration, adopted a plan which provided for a union of the physical properties of the two churches. The house of the Third church was moved back on the lot and placed at right angles to the other, forming a letter T.

Work was pushed upon the new edifice—Sunday services being held meanwhile in Floral Hall—so that the vestry was finished in season for the meeting of the Stonington Union Association in June 1862.

On the 17th of that month a council called for that purpose met in the vestry of the new house and cordially voted to recognize the church as the "Second and Third Union Baptist Church of Groton, Conn." The council consisted of the following delegates: Rev. J. E. Wood and Sanford A. Morgan from Pequonnoc Church, Rev. William A. Smith and Deacon R. A. Avery from Groton Church, Rev. E.

Denison from Third Stonington, Rev. E. A. Hewitt and Samuel S. Lamb from First Groton, Rev. C. S. Weaver from Noank, Rev. A. C. Bronson and Deacon Albert Edgcomb from the United churches and George S. Brewster from Stonington Borough. Rev. C. S. Weaver was chosen moderator and Sanford A. Morgan clerk. The proceedings of the two churches in forming their union were read by their clerk, William H. Potter, and the covenant, etc., was presented, after which the following preamble and resolution were presented and unanimously adopted:

"Whereas*—The churches heretofore known as the 2nd and 3rd Baptist Churches of Groton have been led by the grace of God to unite themselves into one body and whereas the pastors and delegates from the several churches in Stonington and Groton are now convened in council for the purpose of recognizing the union thus formed,

"Resolved—That we are fully satisfied with the regularity of the proceedings and do heartily rejoice in the union of heart which has now found expression in this external union and we do most cordially extend to this church the fellowship formerly enjoyed by said churches."

Rev. A. C. Bronson, E. A. Hewitt and J. E. Wood, a committee appointed to arrange for the recognition service, recommended that Rev. C. S. Weaver offer the recognition prayer and Rev. Samuel Graves of Norwich preach the sermon. This programme was carried out in the evening and the next day at the session of the Stonington Union Association the church was welcomed into the fellowship of that body. From the annual letter of the church we find that the number of members of the United church was 538.

The building was completed in the early fall and on October 9 was dedicated with appropriate services. The following programme was carried out:

1. Voluntary by the choir: "Wake the Song of Jubilee."
2. Invocation by Rev. C. S. Weaver of Noank.
3. Singing—hymn read by Rev. Ira R. Steward of New York.

* Mystic Pioneer, June 21, 1862.

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4. Reading Ps. CXXII and CXXXII by Rev. S. B. Grant, D. D., of New London.
5. Prayer by Rev. J. R. Baumes of New London.
6. Singing—hymn read by Rev. E. Denison.
7. Sermon by Rev. Henry G. Weston, D. D., of New York. Text Luke XXIII, 33.
8. Dedicatory prayer by the pastor, Rev. A. C. Bronson.
9. Anthem by the choir, "Lift up your Heads, ye Everlasting Gates."
10. Benediction by Rev. Alfred Gates of Lebanon.

The day was perfect, the attendance was large and the church manual says: "It was a great day in Israel." The church edifice was said to be the finest in New London County, and in all its equipment ministered to the comfort of the church and congregation. Its ample vestry housed a Sunday school of 50 teachers and officers and 300 scholars, and its commodious audience room with galleries on three sides comfortably seated the large Sunday congregations.

The church almost from the beginning was blessed with revivals. In the spring of 1863 forty were added to its membership by baptism. This year the church was called upon to mourn the death of Horatio Nelson Fish, for many years a deacon in the Third church, and also of Mrs. Waitstill Fitch, its oldest member. She was baptized in 1787 and had been a member for seventy-six years. On February 6, 1865, the church began a thorough revision of its list of members, with the result that its letter to the Stonington Union Association reports their number as 504.

On June 11 occurred the one-hundredth anniversary of the Second church and the pastor preached a historical sermon on the occasion. "Mr. Bronson's sermon* was replete with historical incidents and will probably be published. (No trace of the sermon can be found.—C. R. S.) The evening of the Sabbath was given to an account of the long revival of 1809 and to reminiscences of 'Quash,' an eminent colored servant of Christ and a member of the old church, who was converted while a slave, manumitted through Elder Silas Burrows's efforts, a pillar in God's house, and well reputed in all the churches. Quash died in

* Mystic Pioneer, June 17, 1865.

1830. This centennial, though conducted in a quiet way, has been a memorable occasion and will be productive of good."

November 7, 1865, the "Ministers' Meeting" was held with this church and by request was protracted for a day or two. This was the beginning of a revival that lasted for two and a half years. Eighteen were baptized in December, twenty more in 1866 and, the interest continuing, Rev. Isaac Westcott, D. D., of New York was invited as an evangelist to conduct a protracted meeting—the result of which was an addition to the church by baptism of sixty-six in 1867. This revival occurring in the winter led to the installation of a baptistry in the house of worship.

June 12, 1867, the Connecticut Baptist State Convention met with this church. The next month the great increase in membership led the church to take steps to enlarge the meeting house and a committee consisting of Deacon William H. Potter and Brethren John Gallup, William Clift, Benjamin Burrows, Jr., Isaac W. Denison and Pierre E. Rowland, was chosen, which committee spent a year in preparation and in July 1868 work was commenced on an addition of twenty feet to the west end of the building, providing thirty-six additional pews in the audience room and two large rooms in the vestry.

This addition covered the spring which for many years had furnished an unfailing water supply to the neighborhood, especially to the pupils in two adjoining schools. The house was reopened for worship Dec. 20, 1868, Rev. Dr. Westcott preaching the dedicatory sermon from the text Ps. XXVII, 4: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in His temple."

The revival which began in 1865 had continued until in February 1868 Rev. John D. Potter, an evangelist, was called to conduct a few days' union series of meetings. The interest awakened was followed with union and separate meetings until, March 7, Doctor Westcott was again called

to labor with the church. As a result, fifty were added to the church by baptism.

April 1, 1869, Rev. Mr. Bronson resigned the pastorate, preaching his farewell sermon on the last Sunday in May from the text Phil. I, 27: "Only let your conversation be as it becometh the gospel of Christ; that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel." Mr. Bronson's ministry extended over a period of twelve years, during which time he had seen the two churches happily united, had baptized about 240 into membership and left them a strong, united church.

The pulpit was supplied by various ministers during the summer and fall. A call was extended to Rev. W. E. Stanton but was declined on account of his health. November 28, 1869, a unanimous call was extended to Rev. George L. Hunt. He accepted December 10, and entered upon his pastorate January 1, 1870. His first sermon was from the text in Acts X, 29: "Therefore came I unto you without gainsaying, as soon as I was sent for; I ask, therefore, for what intent you have sent for me?" The opening of the pastorate was very auspicious.

We quote from the church manual published in the summer of 1870: "At the annual business meeting January 8 (1870) the gratifying report was made to the church that a balance hitherto unpaid of the cost of uniting the two houses in 1861, together with other debts amounting in all to \$3600, and the cost of enlarging the house in 1868 amounting to \$3700 additional, had all been cancelled."

Everything pointed to a successful pastorate. In February 1871 a marked revival took place and more than thirty were baptized. Again the next winter the distinguished evangelist Dr. A. B. Earle conducted a union evangelistic service in Central Hall from which a number of converts were received, the number of additions to the church during the year reported to the association in June being thirteen. In February 1876 Rev. Edward W. Whit-

tier conducted union meetings which resulted in further additions. A week's labor of Rev. H. G. DeWitt at the opening of 1878 resulted in the addition of twenty-six youths from the Sunday school, shortly followed by the addition of six heads of families. As the fruits of a revival in Quiambaug the next year more than thirty were baptized. In 1880 Dr. Hunt celebrated his tenth anniversary and in his sermon gave the following statistics:

Sermons preached, 780. Devotional meetings attended, 1804. Marriages, 101. Funerals, 213. Membership in 1870, 590. Baptisms, 233. Deaths, 100. Membership in 1880, 719.

During the last year of Dr. Hunt's pastorate extensive alterations were made to the interior of the church. The organ and choir were removed from the front of the church and placed in the rear of the pulpit and the walls were re-decorated. But the sun which rose in splendor set in a cloud and January 6, 1881, Dr. Hunt resigned, leaving the church in a badly demoralized condition.

Supplies cared for the pulpit until October, when Rev. Charles H. Rowe of Cambridgeport, Mass., assumed the pastorate. In the church letter to the Stonington Union Association in June 1882 mention is made of the baptism of seventeen Sunday school scholars. After an uneventful pastorate, Mr. Rowe resigned Jan. 7, 1884, the resignation to take effect April 1.

He was succeeded by Rev. George H. Miner, who commenced his labors in June. Though the number of members was not increased during his pastorate of nine years, the church was greatly strengthened both spiritually and materially. The benevolent contributions were more than doubled and the spirit of fellowship greatly improved. In 1886 three additional deacons were chosen, Robert P. Wilbur, J. Alden Rathbun and John O. Fish, the latter of whom served the church as clerk for more than twenty years.

In 1890 Mr. Miner tendered his resignation, to take effect at the close of the sixth year of his pastorate in June. At

the urgent solicitation of the board of trustees he extended the term of his pastorate until June 1893, at which time he insisted upon the acceptance of his resignation, and it was regretfully accepted. Rev. Archibald Wheaton of New York accepted the call of the church and commenced his labors Sept. 3, 1893. Soon after his settlement the week of prayer was followed by two weeks labor of Evangelist Drew C. Wyman, which resulted in seventy-eight additions, and two years later the evangelistic services of Drs. Barron and Wharton brought ninety-three additions, eighty-three of which came by baptism.

January 1, 1897, the church changed the method of church support from renting pews to voluntary contributions. Three more deacons were appointed this year, John Green Packer, Elias F. Wilcox and Louis P. Allyn. Licenses to preach were granted to John K. Bucklyn and Frank C. Lamb. Mr. Wheaton resigned after a successful pastorate of seven years and was followed by Rev. Byron U. Hatfield, who accepted the call of the church in December 1900.

In the letter to the association in June 1901 mention is made of the receipt of a gift to the church from the estate of the late Stephen Woodward of the sum of \$8700, from which was paid the next year the expense of altering the interior of the church, building a new choir gallery, installing a new organ, repainting the house and redecorating the walls. A bronze tablet was placed upon the wall in honor of the memory of Brother Woodward. Blind from early childhood, he was for more than fifty years one of the most faithful members of the church. Always regular in his attendance upon its services, for many years he led the singing in the evening meetings, and the key in which he pitched the tune was a good indication of the interest in the meeting. Mr. Hatfield resigned Feb. 7, 1904, and in July 1904 Rev. Welcome E. Bates entered upon the pastorate.

CHAPTER X

OTHER CHURCHES

THE SECOND Congregational Church or North Parish was formed in North Stonington (now Ledyard) in 1726. From an unpublished manuscript by Rev. Frederick Denison we get the following facts:

"The initial steps to its formation and the element of opposition in the South Parish to the movement are certified by the town records:

"'At a town meeting held in Groton May 5, 1725. Voated—That Deacon James Morgan and Lieut James Avery (the present deputy) are chosen agents for the town to answer the petition that is to be proposed to the General Assembly by the North part of the town to be a Society by themselves.'

"The church and parish being virtually established, though not yet sanctioned by law, were supplied with preaching for a few weeks by Mr. Samuel Seabury. Mr. Seabury was a native of Groton, born July 8, 1706. He preached here only ten weeks, four Sundays at Captain John Morgan's, four at William Morgan's and two at Ralph Stoddard's, when to the surprise of the people, he declared himself an Episcopalian. The North Parish settled no minister until 1729, when we find these records:

"'In Society meeting August 28, 1729, Voted—To call Mr. Ebenezer Punderson to be our gospel preaching minister and to offer him a settlement of £400 to be paid in two years and a standing salary of £100.'

"'At a session of the General Assembly in New Haven, October 9, 1729. This Assembly grants leave to the inhabitants of the North Society in the town of Groton to embody into church estate, they first obtaining consent of their neighboring churches.'

"Mr. Punderson received ordination in the new meeting house, yet unfinished but temporarily fitted for the occasion, December 29, 1729. His ministry proceeded acceptably till January 1733-4, when he announced himself to his parishioners as a 'conformist to the Episcopal Church of England.' Thus the parish was a second time filled with astonishment and regret. Expostulation and arguments were unavailing. His relation to the parish was dissolved by a council, February 5 of this year. Of Mr. Punderson as an Episcopalian we shall have occasion to speak hereafter. The church, somewhat disheartened by the defection of two ministers in succession, and not being strong in itself, remained for two years without a minister. They then called Mr. Andrew Croswell and ordained him October 14, 1736. Distrusting the stability of men, they added a proviso to their agreement with Mr. Croswell. They offered him a settlement of two-hundred pounds per annum for the first two years and one-hundred and ten pounds per annum afterwards, but 'in case he should withdraw from the established religion of this government to any other persuasion, he shall return two hundred pounds to the society.'

"Mr. Croswell was orthodox and faithful, and, being of deep piety and an ardent natural temperament, he was ready for every good work. When the great revival broke out in 1740 and 1741, he with his good brother Owen of the South society embraced the work with a true heart. Being gifted with his pen as well as with his tongue he wrote vigorously in defence of Whitefield and even of Davenport with all of his extremes. Nor was he ever content to preach in his own parish simply—he went into various parts preaching the acceptable year of the Lord.

"In 1742 we find him in different towns in Massachusetts doing a good work, though the standing order charged him with 'irregular zeal.' Desiring a more ample and promising field of labor Mr. Croswell concluded in 1746 to resign his charge. The manner in which he was dismissed was simple and very fraternal. Having made known his desire to the

society, they 'Voted, August 21, 1746—Whereas Mr. Crosswell is determined to leave this society he thinking himself called of God to do so, which thing we don't approve of, yet we shall not oppose him therein, but leave him to his own choice.' Mr. Crosswell then entered his resignation in these words: 'Groton August 21. Whereas I, the subscriber, once took charge of the Society in North Groton, and they having left it to my choice to go away if I saw fit, and felt myself called so to do, I now resign my pastoral office over them, wishing them the best of heavenly blessings and that the Most High God, if he pleases, would give them a pastor according to their own heart. Andrew Crosswell.'

"It was not however till April 1748 that the society formally voted that Mr. Crosswell was dismissed, so reluctant were they in parting with him. He afterwards accepted the pastorate of the Eleventh Congregational Church in Boston, where he was installed October 1748 and where he labored till his death, April 12, 1785, aged seventy-six."

The third settled minister of this parish was Jacob Johnson, who was ordained in 1749 and remained with this church twenty-three years, closing his ministry in 1772,* after which time the church remained destitute until 1810. Its history from that time until the division of the town

* Mills and ferries having been provided with true Pilgrim zeal, attention was immediately turned to the subject of a gospel ministry and the establishment of schools.

"At a town meeting December 11, 1772, Captain Stephen Fuller was appointed moderator. Voted, To give and grant unto the Rev. Jacob Johnson, and his heirs and assigns forever in case he settle in this town as a gospel minister, fifty acres of land &c."

In August following, feeling themselves more able, a more liberal (for the time it was munificent) provision was made.

At a town meeting held at Wilkesbarre Aug. 23, 1773, Mr. Jacob Sill was chosen moderator, Joseph Sluman clerk. "Voted—That a call or invitation shall be given to the Rev. Jacob Johnson, late of Groton in the colony of Connecticut, who for some time past has been preaching in this place, to continue with us as our gospel minister. 2d. That Mr. Johnson shall be paid sixty pounds the year ensuing, as the present list, and his salary shall rise annually, as our list rises till it amounts to one hundred pounds etc. (Connecticut currency 6 shillings to the dollar or \$333.1-3)."

In laying out the town originally, two lots containing about four-hundred acres of back lands had been set off for the first settled minister, and for schools. One of those lots and the fifty acres

in 1836 is thus given by its pastor, Rev. Timothy Tuttle:*

"This society, when I came to it, had been without a settled pastor for thirty-nine years. It had truly become a waste place. No organized church was here. No member of the former church was known to be living, though there were some who had been members of Elder Allyn's church, left to be scattered as sheep without a shepherd. Two of them were among the five that were formed into a new church; a few others of them united with us afterwards. This church was formed December 12, 1810, and, as you have been told, with but one male member, Robert Allyn, Esq., a very worthy man and well established in the truth. But he died before another man was added.

"I first came an entire stranger to this place in April 1810 and often have I thought of the dealings of Providence which led me here, but more especially of the circumstances which caused me to remain. One thing which caused me to remain was the kindness with which I was treated both here and in Groton, and among my friends in

above mentioned, together with a town lot of four acres, will show the liberal provision made for gospel purposes. Mr. Johnson, a Presbyterian clergyman, was a graduate of Yale College and was the grandfather of Ovid F. Johnson, Esq., the present (1842) Attorney General of Pennsylvania.

The Rev. Mr. Johnson now returned (1781) with his family from their exile to Connecticut, having been compelled to fly after the massacre in 1778. Glowing with ardour for religion, liberty and the Connecticut claim, the return was welcomed by his flock and indeed by the whole settlement, with cordial congratulations. Sunday the 17th (June) he preached and thenceforward 'in season and out of season' he went from place to place awakening sinners to repentance, arousing the people to new efforts and exhorting them by all means to adhere to and support their righteous claim to their lands. But the cup of joy in coming to his devoted people was almost immediately dashed from his lips by the death of Mrs. Butler, his daughter, consort of Colonel Z. Butler. She died on the 26th of June (1788).

It is worthy of note that the Rev. Jacob Johnson, already known to the reader, could not or would not suppress the ebullition of his Yankee and patriotic ire at the course of proceedings. He made the pulpit echo with his soul-stirring appeals. So open were the denunciations of the pious old man that he was arrested, called before McKean and obliged to find security for his peaceable behaviour."—History of Wyoming, pp. 143, 296, 438.

* Sermon preached by Timothy Tuttle, on August 14, 1851, the fortieth anniversary of his ordination.

both places that kindness has been continued. I was not willing to break away from an attachment thus manifested and to leave the few sheep in the wilderness without a shepherd, though I often thought in the course of my ministry that I must leave. On the 14th of August, 1811, just forty years ago, I was ordained, and installed the pastor of this church—not, indeed, upon this spot of ground, but in that old forsaken sanctuary the remains of which are still to be seen in Groton; and until the 2nd day of April, 1834, that church as well as this was under my pastoral care. Since that time, as you know, my labors have been confined to this church and congregation exclusively.

“Now, brethren, let us look back upon the way in which we have traveled together. Since our connection was first formed many changes have occurred. “The fathers, where are they? And the prophets, do they live forever?” Not only the fathers and the mothers but many of the children, too, are gone into the land of silence. In some families I have buried persons of three, in one four and in one five generations; and in some I have married not only the parents but the children. Now two-thirds at least, perhaps three-fourths, of those who compose this congregation have been born since I came to this place. Many, especially the young and enterprising, go from us to other places, and they do so, not because they cannot obtain a comfortable subsistence here (for this they can do) but because they can do better, at least they think they can, elsewhere. From the fact that other places are more inviting in regard to a temporal welfare, the probability is that here there will not be very soon any great increase of the congregation.”

The following account of the ordination of Mr. Tuttle is of interest:

“At an Ecclesiastical Council convened by letters missive at the house of Captain Elijah Bailey in Groton, on the 13th day of August A. D. 1811, for the purpose of setting apart Mr. Timothy Tuttle to the work of the ministry of the Gospel, over the Congregational churches in said town. Present The Rev. Messrs. Jonathan Murdock, Bozrah, Jo-

seph Vail, Hadlyme, Samuel Nott, Franklin, Walter King, Norwich, Abisha Alden, Montville, David Smith, Durham, Ira Hart, Stonington, Abel McEwen, New London, Horatio Waldo, Griswold.

Delegates, Messrs. Asa Woodworth from the Church of Christ in Bozrah; Mundator Tracy, 1st Church of Christ in Norwich; Ithamar Harvey, Hadlyme, Azariah Huntington, Franklin, Nathaniel Otis, Montville, Dan Parmelee, Durham, Thomas Miner, Stonington, Jedediah Huntington, New London, Andrew Huntington, 2nd Church of Christ in Preston.

Dr. Strong was chosen Moderator and Dr. McEwen Scribe. The council was opened with prayer by the Moderator. Adjourned until 2 o'clock P. M. Met according to adjournment. The Council requested and received from Mr. Tuttle and from the committees of the 1st and 2nd churches in Groton, their call to him to settle with them in the work of the ministry of the Gospel, and his answer, also the votes of the two societies relative to their mutual agreement concerning his support and the division of his labors between them.

Whereas, This Council having received information that the church in the 2d society of Groton contains but one male member and six females, and the question whether this be a regular church prepared to enter into a pastoral relation with a minister of the Gospel having been referred to this Council.

Voted—as the opinion of this Council that a church of Christ actually exists in the 2d society in Groton and is hereby recognized as such.

Having examined the standing of Mr. Tuttle in the Christian church, his license to preach the Gospel and his attainments in the knowledge of natural theology and of revealed religion, both doctrinal and experimental, the Council voted their unanimous approval of his qualifications for the ministry of the Gospel.

Voted—That the Council proceed to ordain Mr. Tuttle tomorrow at half an hour past 10 A. M.

The several parts in the solemnities of the ordination were assigned in the following manner:

The Introductory Prayer to the Rev. Mr. King.

The Sermon to the Rev. Mr. Smith.

The Consecrating Prayer to the Rev. Mr. Murdock, who together with the Moderator and Messrs. Vail and Smith were to Impose Hands.

The Charge to the Pastor to the Moderator.

The Charge to the People to Rev. Mr. Vail.

The Presentation of the Right Hand of Fellowship to the Rev. Mr. Hart and the Concluding Prayer to the Rev. Mr. Nott.

Adjourned until half an hour past eight o'clock to-morrow morning.

Met according to adjournment.

Adjourned until after the public solemnities of ordination.

Met according to adjournment after the public solemnities of ordination which were performed according to appointment.

Voted—That the above Minutes are a correct account of the proceedings of this Council.

Test—Joseph Strong, Moderator.

Abel McEwen, Scribe.

“The ministers and delegates were entertained in the house of Captain Elijah Bailey. We transcribe the following bill (presented by Captain Bailey on that occasion) for the purpose of showing the change in public opinion since that time:

“The 1st and 2d Society. Committee in Groton
to Elijah Bailey Dr.

Groton Augt. 13, 1811	To 24 Dinners	@ 1s.6d.	£6.
	“ 10 Suppers	“ 1s.6d.	2.50
	“ 14 Breakfasts	1s.6d.	3.50
“ 14	“ 28 Dinners	1s.6d.	7.
	“ 12 Horses kept 1 day		
	each		2.
	“ Liquors, sugar &c.		4.

"This town now votes no license to liquor sellers and it is said no ardent spirit can be purchased within its limits.*"

As this church is situated in Ledyard its history is not pursued further.

Baptist Church at Groton Heights

On March 8, 1843, a number of brethren and sisters resident in the vicinity of Groton Bank resolved to form a new church. They were mostly members of the Second Baptist Church at Fort Hill. The meeting place of this church, though near the geographical center of the town, was extremely inconvenient of access to a large proportion of its members, and the matter of better accommodations was in the air.

Noank organized a church the same week and it was not long after the secession of these two bodies that the Mother Church removed to Mystic. A council called on the 16th of March voted to recognize them as a "Church of Christ." The number of members was fifty and through the kindness of the Congregational church they were allowed to hold their services in their house of worship and the recognition service was held in that church, March 16, 1843. In January 1845 the Rev. Rutherford Russel came among them, and a revival followed during which eighty-four were added to the membership. The minutes of the Stonington Union Association for 1845 give a short account of the organization of the church, saying: "We have just completed and dedicated to the Lord a commodious house of worship, and it may be proper here to say, that not far from the time that our house was raised, the Lord appeared in his convicting and converting power, and about forty were baptized before the house was finished; thus our God found a residence in the hearts of many before the public sanctuary was built."

The church records show the progress of the new church building project:

* History of New London County, 1832, p. 531.

At a meeting held March 25, 1843 it was "Voted—That the building committee be instructed to accept proposals and build a meeting house for the Groton Bank Baptist Church according to their best judgment."

In May, 1845, it was "Voted—That our meeting house be dedicated to the service of Almighty God on the 4th of June 1845, and that Elder Jabez S. Swan be invited to preach the dedication sermon."

The church thus dedicated did duty for twenty-seven years and Pastors Russell, N. T. Allen, Isaac Cheseborough, Edgar A. Hewitt, George Mathews, Eli Dewhurst and N. T. Allen (second pastorate) ministered within its walls. It was during the second pastorate of Mr. Allen that the house was found to be too strait for the congregation and it was decided to build a new house. The sum of \$4500 was raised by subscription, which with \$1500 realized from the sale of the old property made the nucleus of a building fund. The work was pushed forward rapidly and on July 11, 1872, the new house was dedicated with appropriate and interesting exercises. The edifice is a plain, substantial and commodious one, having school rooms, vestry, &c, and is very well located in a pleasant part of the town. The dedicatory services were as follows:

Invocation—Rev. G. L. Hunt, Mystic.

Scripture Reading—Rev. N. P. Foster, New London.

Sermon—Rev. John Davies, Norwich.

Text: I Timothy I, 11—"The glorious gospel of the blessed God."

Dedicatory Hymn—Rev. F. Denison. Sung by choir.

A marked revival followed the dedication of the new house. "On the thirtieth anniversary twenty-five were added by baptism and before the revival ended there was a total addition to the membership of sixty-seven."* Again in 1878 seventeen baptisms were reported. In 1882 Mr. Allen resigned and was succeeded by Rev. Noyes W. Miner, D. D. His pastorate was short; but sixty-one were added

* Minutes Stonington Union Association, 1873.

during his ministry. Rev. George R. Darrow served as supply for six months, and after two months' service as supply Rev. George N. Ballentine was settled as pastor April 1, 1886. It was during his pastorate in 1887 that the name of the church was changed from Groton Bank to Groton Heights and that an act of incorporation was obtained from the Legislature of the State, enabling the church to transact its business without consulting the society.

In 1890 Rev. E. T. Miller became the pastor. During his pastorate, in 1892, the church celebrated its semi-centennial and the occasion was signalized by its deliverance from debt. In 1894 the church was renovated at considerable expense and the next year reported an extensive revival under the labors of Rev. W. H. Johnson, fifty-one baptisms being reported to the association. Rev. Langley B. Sears became the pastor in 1900 and continued until 1905.

The church holds in loving remembrance the memory of Deacon Robert Austin Avery, who died December 20, 1862. A consistent member, he served as senior deacon for nineteen years and was forward in every good word and work. Mention should also be made of Charles H. Starr, who served the church as deacon for a period of sixty-two years, passing away at the ripe old age of 97.

Baptist Church at Noank

Three days after the formation of the church at Groton Bank, on March 11, 1843, 223 members of the Second Baptist Church at Fort Hill were dismissed to form a Baptist church at Noank. For several years previous the church had held its services alternately at Mystic and Noank. At a council called for the purpose on April 6, 1843, the body was recognized as a church in gospel order and the next day called S. B. Bailey to be its pastor, which call he accepted and was ordained November 29, 1843, the sermon being preached by Rev. L. Covill.

The church was admitted into the Stonington Union Association at its meeting the following June. Elder Bailey's pastorate of five years was blessed with a gracious revival in 1846, in which he was aided by Rev. John Green. Rev. David Avery served as pastor for one year from April 1, 1848, and was succeeded by Rev. William A. Smith, who served until April 1, 1850. He was followed by Rev. James M. Phillips, who continued in the pastorate four years. His pastorate was marked by a revival in 1851. Rev. C. Haven supplied the pulpit from April to November 1855, and Rev. William A. Smith and others until June 1856, when Rev. H. V. Jones was called to the pastorate. It is interesting to note that Mr. Jones's salary in the beginning was six hundred dollars and house rent, increased in 1857 to eight hundred dollars and house rent. Mr. Jones terminated his services in April 1860, when Rev. Henry R. Knapp accepted a call, but his pastorate was a short one, terminating in November of the same year. Mr. Knapp died in 1862,* "after a long and painful illness."

Rev. Charles S. Weaver began his labors with the church in December, continuing until April, 1865. Mr. Weaver was an ardent abolitionist and with two sons in the army he preached an intensely patriotic gospel, so much so as to cause division among his people, and upon his resignation a large number of the members of his church joined with him in the formation of the American Union Baptist Church of Noank. During the remainder of the year 1865, and until March 1866, the pulpit was filled by various supplies, but at that time Rev. H. V. Jones, a former pastor, was recalled. In June, 1866, the Stonington Union Association met with this church, which in its letter to the association speaks with regret of its being in a divided state, but yet mentions God's goodness in granting it a precious revival, in which fifty additions were made to the membership list. Again in 1867 thirty-five baptisms were reported. December 19, 1867, the new house of worship was dedicated. The following programme was carried out:

* History of the Connecticut Baptist Convention, Evans, p. 243.

Opening Anthem by Choir—"The Lord cometh into his holy temple."

Invocation—Rev. E. W. Gilman, pastor Congregational Church, Stonington.

Singing—364th hymn, "Come let us join in cheerful songs."

Reading Scriptures—Ps. XV., John XIV. Rev. W. H. Stetson, pastor Methodist Episcopal Church, Mystic Bridge.

Prayer—Rev. J. C. Foster, New London.

Singing—407th hymn, "Blow ye the trumpet, blow."

Sermon—Rev. Wm. Hague, D. D., Boston. Subject—The witness of a living church. Text: I Cor. XIV, 24, 25.

Dedicatory prayer—Rev. A. C. Bronson, pastor Union Baptist Church, Mystic River.

Anthem—"Rejoice, O Daughter of Zion."

Benediction—Rev. H. V. Jones, pastor of the church.

In the afternoon Rev. S. Graves, D. D., of Norwich preached and in the evening Rev. Curtis Keeney closed the exercises of the day. The church building is 40x60, with galleries on three sides, with a spire 100 feet in height and, standing as it does upon a hill, is a landmark through all the country round about. Its cost was \$11,000, of which the women contributed \$1,000 for upholstering and the young men nearly as much more for furnishing a bell. The building committee consisted of Ezra Daboll, chairman; Robert Palmer, John Palmer, Roswell B. Fitch and James W. Latham. The old church building, which had served the church for twenty-five years, was sold to G. L. Daboll and moved a short distance to the west.

Rev. H. V. Jones remained with the church until 1871, when he was succeeded by Rev. Stephen Howell, who served for thirteen years, the longest pastorate in the history of the church. He was followed by Rev. A. J. Wilcox, whose term was short, and he in turn was succeeded by Rev. William L. Swan. His pastorate, commencing in 1887, terminated in December 1893—the year of the fiftieth anniversary of the formation of the church.

The association minutes make no mention of this anniversary, but speak of changing from an ecclesiastical society to a corporate body. Deacon Robert Palmer declined further service as clerk, an office which he had filled since 1865, and was succeeded by William A. Fraser. The church had but two clerks during fifty years of existence: Augustus Morgan and Robert Palmer. March 4, 1894, a call was extended to Rev. W. C. Martin, who entered upon his labors soon afterwards.

The church has been blessed with many revivals, but the increase under the preaching of Rev. H. M. Wharton in 1895 was the most extensive one experienced since that of 1842 under the leadership of Elder Swan. Two hundred and three were added to the membership and the whole community was deeply stirred. Rev. Elbert E. Gates succeeded Mr. Martin in 1900, and during his pastorate, in 1903, the church celebrated its sixtieth anniversary. From a newspaper report of the exercises we learn that, with an original membership of 223, just 223 members had died in the sixty years of its existence, 634 had been baptized and 183 had been received by letter, leaving the membership 494. A flourishing Sunday school had been maintained, of which Robert Palmer had been the honored superintendent for fifty-seven years. Roswell A. Morgan, baptized in 1833, was the oldest member of the school, having maintained his relationship with it for seventy years and rarely missed a session.

In 1905 the church reported to the Stonington Union Association a net gain of sixty-one members, making a total membership of 563.

St. James Episcopal Church

In the latter part of 1734 an Episcopal church was organized under the leadership of Rev. Ebenezer Punderson, formerly pastor of the Second or North Parish Congregational Church. "On the first of January 1733-4* Mr.

* History of New London, Caulkins, 1860, p. 420.

Punderson made a communication to the Society avowing himself 'a conformist to the Episcopal Church of England' and expressing doubts of the validity of his ordination. This notice was received in the first place with amazement and sorrow and a committee was appointed to reason with him and endeavor to convince him that his ordination was canonical and his position safe and desirable. Of course this measure was unavailing. A council was convened at the home of Captain Morgan, February 5, and the connection dissolved." It is probable that a number of his flock went with the shepherd for some "ten or twelve Congregational people—heads of families—signed his papers and contributed money to bear his expenses when he went to England to be ordained."*

This voyage to England was a matter not to be looked upon lightly. Bishop Williams in his centennial sermon says** "The dangers of the sea, sickness and the violence of enemies must be incurred and one in every five that went out sacrificed his life in the attempt to obtain his ministerial commission." It is probable that several years elapsed before the first house of worship was erected, which building† "stood on Church Hill, about a mile and a half northeast of the church at the Center, and some three miles southeast of the village of Poquetanock." This building was afterwards taken down and re-erected near Poquetanock. A deed recorded in Book 10, page 69, of the Groton town records, October 11, 1784, probably refers to this removal. By it Ebenezer Stark deeds land to Theophilus Avery, Robert Gere of Groton and Joseph Rose of Norwich, a committee appointed by the church of England Society in Groton to sell the church land in Groton and purchase land in Pauquatanuck and to remove the church house to said lands."

As this church also is located in Ledyard, its further history is not followed in the present volume.

* History of the Town of Ledyard, Avery, p. 47.

** Seabury Centennial, p. 16.

† History of the Town of Ledyard, Avery, p. 46.

The Separatist Church

The history of the Separate movement in Groton has never been written, and whatever material may have been in existence sixty years ago has now perished. Reverend Frederic Denison writing in 1859 regrets the lack of material then. It is known, however, that there were two churches of that faith in the town. One in the South Parish had a meeting house in Pequonnoc. Its first pastor was Nathaniel Brown. Mr. Denison quotes from the records of the Separate church in Preston:* "On the 13th of November 1751 the church sent their pastor and two deacons to attend ye ordination of Nathaniel Brown, Jr. of Groton. The aforesaid ordination at Groton was attended ye 14th of November 1751. The first prayer made by our Deacon Mors; ye charge by our Pastor and the right hand of fellowship by Elder Sprague of Exeter in Narragansett, and last prayer by Comfort Browne a brother in the church." The second pastor of the church was Elder Park Avery who lived in the old "Hive of the Avery's." Of him Judge Potter writes ** "Elder Park Avery of Groton was reputed to be an eminently pious man; not a profound preacher but of mild winning manners." He had four sons and a grandson in Ft. Griswold at the time of the massacre. Two of the sons and the grandson were killed and the other two sons were wounded. Mr. Avery survived the great shock and lived until May 4, 1797 when he passed away at the age of 87. After his death the church became extinct, most of the members becoming connected with the 2nd Baptist Church at Fort Hill.

Another Separate church was formed in the North Parish. From the records of the Preston church previously mentioned we quote:† "September ye 1st 1765 This chh. received a letter from a number of Christian brethren in N. Groton Professing to be a chh. newly gathered &c.

"The day appointed for the conference was Thursday ye

* Rev. Frederic Denison Manuscript. † Ibid.

** Judge Wm. H. Potter Manuscript.

5th day of September Instant at 10 of ye clock in the forenoon in Groton at ye house of Mr. Park Allyn. . . . Ye chh concluded to act in fellowship with ye new gathered chh."

"May ye 9th 1775. This chh having received a letter missive from ye chh at Groton North Society, desiring this chh to send their Elder and chosen brethren to assist them with other churches in ordaining their brother Paul Allyn to be their minister, to meet on ye 1st day of June next for that purpose &c."

The meeting house was built about half-way between Gales Ferry and the church at the center. Of this interest Rev. Timothy Tuttle says:* "A separate church was formed here (Strict Congregational as termed by the founders of such churches) but at what time it was formed I have no means of knowing. Probably it was about the time Mr. Croswell left the place. Several such churches were formed in the southwestern part of New London County through the instrumentality of Davenport or his followers. Of the one formed here Park Allyn, a native of this place, became the pastor. A church edifice, small in its dimensions, was built for him about two miles west from the center of this parish but it was long ago removed to Gales Ferry for the accommodation of the Methodist congregation. Elder Allyn was by a council deposed from the ministry on account of immorality and his church was left to be scattered."

Baptist Church at Pequonnoc

This church was organized August 18, 1856, with twenty-five constituent members. Religious services had been held in the vicinity for many years. Elder Park Avery had served a Separatist Church, preaching in the old "Hive of the Averys," but after his death most of the members of that church united with the church at Fort Hill. Meetings were held in the school house and a Sunday school estab-

* Sketches of Congregational Church and Society in Ledyard, 1859.

lished by Deacon Albert Edgcomb in 1830* has continued until now. Rev. S. B. Bailey, under whose fostering care the church was organized, became its first pastor, David C. Westcott its first deacon and General James Roath its first clerk.

Mr. Bailey's pastorate continued for about eighteen months, when he was succeeded by Rev. George Mixter, who remained but one year. During his pastorate the church enjoyed a precious revival. Rev. Alfred Gates entered upon the pastorate in April 1859 and was succeeded in February 1861 by Rev. John E. Wood, formerly pastor of the First church. In the summer of 1862 Mr. Wood assisted in raising Co. C, 21st C. V., of which company he was chosen captain, afterwards becoming chaplain of the regiment. During his absence Rev. Thomas Dowling served the church as supply. Mr. Wood returned from the army in January 1863 and soon after resigned as pastor, and Mr. Dowling was called to the position, in which he remained until May 1866, "sowing much good seed" as the associational letter of the church reports. The harvest was gathered by his successors—Rev. Curtis Keeney, who supplied the pulpit for five months, and Rev. William A. Smith, who assumed the pastorate at the end of that time.

Sixty were added to the church as the fruits of this revival. Albert Kingsley and Cyrus Avery were elected deacons. General Roath, the first church clerk, having passed away, Daniel Morgan was elected to the position, which he has filled until the present time (1905). Deacon Sanford A. Morgan removed to the West and Deacon Kingsley also removed for a change of climate, but his health continued to fail and he died October 17, 1870. Rev. J. C. Foster supplied the pulpit for several months after the retirement of Mr. Smith, and in May 1871 a call was extended to Louis C. Sands, a licentiate of the church at Greenport, Long Island, to become the pastor. He was ordained July 5, 1871, at the Union Baptist Church in

* Minutes S. S. Convention, Stonington Union Association, August 21, 1892, p. 10.

Mystic, the new audience room of the Pequonnoc church being unfinished. Some fifteen churches were represented in the council by thirty delegates and the vote for ordination was unanimous. Rev. N. K. Bennett, pastor of the church at Greenport, preached an impressive sermon upon the qualifications of a Christian minister. The Rev. Messrs. Hunt of Mystic River, Doctor Foster of New London, Holman of North Stonington, Berry of New London and Wightman of Mystic, participated in the exercises. On November 8, 1871, a new and commodious house of worship was dedicated with appropriate exercises: At 2 p. m. Voluntary by the choir. Invocation, Rev. J. P. Brown, New London. Scripture reading, Rev. W. A. Smith, Groton. Prayer, Rev. N. P. Foster, New London. Sermon, Rev. Geo. L. Hunt, Mystic. Text 2d Chronicles VII, 1. Subject: "The conditions of the divine favor on the offerings of God's people." Address, Rev. F. B. Joy, Preston.

In the evening the exercises were: Voluntary by the choir. Scripture reading, Rev. N. P. Foster, New London. Prayer, Rev. Mr. Cutting, Ledyard. Sermon, Rev. F. B. Joy, Preston. Text, Mark VII, 24: "He could not be hid." Theme: "The concealment of Christ impossible." Mr. Joy appeared in place of Doctor A. G. Palmer, who was expected to preach.

Mr. Sands resigned the pastorate September 1, 1872, but resumed work January 1, 1873. In April of that year the church chose three additional deacons, Benjamin Gardner, O. G. Buddington and William T. Burrows. In its letter to the Stonington Union Association it reported the payment of the church debt. From the termination of the pastorate of Mr. Sands until March 4, 1876, the pulpit was occupied by supplies. On that date Stephen Perkins was called to the pastorate and on May 15, 1876, he was ordained. He was a very acceptable pastor and closed his connection in December 1877. During this time Brother O. G. Buddington was licensed to preach and he was afterwards ordained over the Baptist church in Florence, N. J. Until October 5, 1879, the church was again served by

supplies, when Rev. E. C. Miller was called and entered at once upon his duties. From the minutes of the Stonington Union Association we gather that he was succeeded in 1884 by the Rev. George W. Pendleton, who died in 1887. He was followed by the Rev. E. C. Tullar as stated pastor, and he in 1889 by Rev. N. T. Allen, who held one of the longest pastorates in the history of the church. In 1900 came the Rev. F. H. Cooper, who was succeeded in 1904 by the Rev. Osmer G. Buddington as supply.

Methodist Episcopal Church at Gales Ferry

As the result of itinerary preaching in 1803, Gales Ferry was made a part of New London circuit and a class was formed consisting of eight persons, viz. Ralph Hurlbutt, Jonathan Stoddard and wife, Nathan Avery and wife, Hannah Hurlbutt, Lucy Hurlbutt and Lydia Stanton. Ralph Hurlbutt was appointed class leader. He was a son of Rufus Hurlbutt, killed in Fort Griswold, and was a man of ability in various lines. He was licensed to exhort in 1806 and to preach in 1810, and for thirty years he filled in the Sundays between the visits of the circuit preachers, with quite acceptable service in the pulpit. "In addition to his being a Methodist preacher with a power to sway the minds of his audiences," says Avery's History of the Town of Ledyard, "we hear of him in the capacity of school master, farmer, justice of the peace, money lender, administrator of estates of deceased persons, and he was quite extensively known and also feared, more or less, by the degenerate, and was generally spoken of by all classes in the vernacular of those times as 'The Squire' or 'Squire Hurlbutt.'" Amos T. Thompson, J. Jesse Stoneman, Daniel Ostrander, Timothy Dewey and the eccentric Lorenzo Dow are mentioned as among the early preachers at Gales Ferry. The history of this church after 1836 pertains to the town of Ledyard.

St. Mark's Church

St. Mark's Parish at Mystic was the outgrowth of a

mission which commenced services in Washington Hall July 10, 1859. The work was in charge of John C. Middleton, a candidate for orders in the Episcopal Church. Irregular services were held for the next four years but in the spring of 1863 Mr. Middleton, who had been made rector of Calvary Church in Stonington, renewed his relations with his old friends in Mystic and arranged to hold a Sunday evening service there, beginning in the spring of 1864.

When a permanent mission was established, Rev. Lorenzo Sears, then a deacon, was placed in charge. By his advice and direction a church was organized under the name of St. Mark's on February 11, 1865. The first officers chosen were Daniel W. Denison and Roswell Brown, wardens; W. W. Kellogg, John Lee, F. T. Mercer, T. J. Griffin, Gregory Philpot, C. A. Jones and Amos Watrous, vestrymen.

September 12, 1865, the parish ratified the purchase from Captain Ambrose H. Burrows for five hundred dollars of a lot of land on Pearl street, Mystic River, and the same day Daniel W. Denison, Roswell Brown and W. W. Kellogg were appointed a building committee. On September 28, plans presented by Mr. Charles Tift were approved. They called for a building thirty-five feet wide and seventy-eight feet long, and work on the foundation was commenced at once. Owing to the nature of the ground, progress in preparing the foundation was slow and the work was expensive.

On April 8, 1866, Mr. Sears resigned, being followed by Rev. William Ingram Magill, who entered upon his labors July 11, 1866. The immediate pressing duty before the parish was the completion of the church building. The plans presented by Mr. Tift having proved impracticable, new ones prepared by Mr. A. G. Cutler of Norwich were accepted and the cornerstone was laid December 3, 1866.

Through gifts of Hon. Asa Packer of Mauch Chunk, Penn., and the church at Stamford, Conn., the parish was able to complete the building, and on Christmas day, 1867, it was opened for public worship. The entire cost was nearly nine thousand dollars and a mortgage debt remained

of three thousand dollars. On October 14, 1869, Mr. Magill resigned and on November 2, 1869 was succeeded by Rev. Orlando F. Starkey. He labored faithfully to reduce the existing debt, in which however he was only partially successful.

The most notable event of his rectorship was the purchase and installation of the large organ which had previously been the property of the First Congregational Church of New London. Mr. Starkey resigned November 24, 1872.

Rev. J. D. S. Pardee was called January 5, 1873, and entered upon his work soon after. His first work was the raising of the balance due on the mortgage debt, and on April 25, 1873, the church was dedicated by the Bishop of the Diocese, assisted by Rev. Thomas M. Clark, Bishop of Rhode Island, and other clergymen. The growth of the Sunday school required an enlargement of the building, which was made at a cost of four hundred dollars. In January 1877 occurred the death of Daniel W. Denison, senior warden, who had been foremost in the work of the parish.

After eight years of service Mr. Pardee resigned April 20, 1881, and on June 20 of the same year Rev. William F. Bielby was called, entering upon his work in July. January 14, 1883, there was purchased from the estate of Gilbert E. Morgan a house on Pearl street opposite the church for use as a rectory. One hundred dollars was paid in cash, the remainder being on mortgage until the legacy of Captain Brereton in 1893 reduced the debt to six hundred dollars.

Mr. Bielby resigned September 18, 1884, and was followed by Rev. Samuel G. Babcock, who remained until May 1885. Then came the short rectorships of Rev. Joseph A. Ticknor from August 1885 to August 1886, and Rev. Samuel Hall from November 3, 1886, to the summer of 1887. Rev. Joseph Hooper was called on September 20, 1887, to fill the vacancy and remained six years.

He was followed in 1894 by Rev. Herbert L. Mitchell, who resigned in the fall of 1895. On December 1 of that year

Rev. Eugene Griggs was called and soon afterward entered upon his work. His services were not acceptable to the parish and the tie between them was dissolved and Mr. Mitchell again assumed the rectorship and remained until July 8, 1901.

Rev. Albert C. Jones became rector on February 12, 1902, and remains until this day.

Methodist Episcopal Church in Noank

This society was organized April 9, 1878, and consisted of four brethren and three sisters. A chapel was built and for a time the interest was partially dependent upon the conference for support. In 1903 a permanent church was built, equipped with modern improvements.

In addition to the churches named above, an Episcopal church was built in Noank in 1903 and a Roman Catholic church at about the same time. There are also three chapels in the town—one at the railroad ferry in Groton, one at Center Groton and one at Fishtown.

CHAPTER XI

THE ROGERENES

AMONG the sects which have found a home in Groton should be mentioned the "Rogerene" Quakers. Founded by John Rogers in New London about 1675, their peculiar beliefs and practices soon brought them into conflict with the standing order church, which dealt with them with no gentle hand. A branch of this society was established in Groton early in the eighteenth century. Great and varied has been the comment on the customs of the Rogerenes, but the commonly accepted view of the community was tersely stated by a neighbor who when asked what their beliefs were answered: "To rejoice at everybody's downfall and not go to training." Time has softened men's judgment and today we look upon their work in the community as of constructive value. Perhaps no better statement of their case can be made than is presented in the chapter on "Quakertown" in a History of the Rogerenes* which we are permitted to use through the courtesy of Miss Williams.

"In the new century, ecclesiastical persecutions are scarcely more than a tradition, save to the aged men and women still living who took part in their youth in the great counter-move, the sufferings attendant upon which are now, even to them, as a nightmare dream. The laws that nerved to heroic protest a people resolved to obey no dictation of man in regard to the worship of God lie dead upon the statute book—although as yet not buried. The Rogerenes are taking all needful rest on Sunday, the day set apart for their meetings. Many of these on the New London side

* The Rogerenes, Part II, by Anna B. Williams, 1904.

minge as interested listeners in the various orthodox congregations. They walk where they please on Sunday, and are no longer molested. The merciless intolerance which brought this sect into existence being no longer itself tolerated, the chief mission of the Rogerenes is well-nigh accomplished. The children may soon enter into that full Christian liberty in the cause of which their fathers suffered and withstood, during the dark era of ecclesiastical despotism in New England.

"After the last veterans in this cause have been gathered to their rest, the past is more and more crowded out by the busy present. Most of the male descendants of the New London Rogerenes removed to other parts. Many of them are among the hardiest and most enterprising of the Western pioneers. From homes in New York and Pennsylvania they move farther and farther west, until no State but has a strain from Bolles and Quaker Hill. Descendants who remain in New London, lacking a leader of their own sect in this generation, join in a friendly manner with other denominations, affiliating most readily with the Baptists and being least associated with the still dominant church. In Groton, however, despite some emigration, is still to be found an unbroken band of Rogerenes, and a remnant upon Quaker Hill continues in fellowship with those of Groton.

"As the region occupied by John Rogers, John Bolles and their neighborhood of followers received the name of Quaker Hill, so that district in Groton occupied chiefly by Rogerenes received the name of Quakertown.

"We find no written account or authenticated tradition regarding the beginnings of Quakertown, save that here was the home of the Groton leader, John Waterhouse. Given a man of this stamp as resident for half a century, and we have abundant cause for the founding in this place of a community of Rogerenes as compact as that at Quaker Hill.

"Quakertown occupies a district about two miles square in the southeastern part of the present town of Ledyard. It was formerly a part of Groton. Among the early Roger-

enes of this vicinity was John Culver. Besides gifts of land from his father, John Culver had received a gift of land from Major John Pynchon of Springfield, Mass., in recognition of the "care, pains and service" of his father (John Culver, Sr.) in the division of Mr. Pynchon's lands (Groton records) formerly owned in partnership with James Rogers. John Culver, Jr., did not, however, depend upon farming, being a "panel maker" by trade. . . . John Culver and his family removed to New Jersey about 1735, there to found a Rogerene settlement. His daughter Esther, however, remained in Groton, as the wife of John Waterhouse.

"Among other early Groton residents was Samuel Whipple from Providence, both of whose grandfathers were nonconformists who had removed to Rhode Island to escape persecution in Massachusetts. About 1712 this enterprising man purchased a large amount of land (said to be 1,000 acres) about eight miles from the present Quakertown locality, in or near the present village of Poquetannoc. Upon a stream belonging to this property, he built iron-works and a saw-mill. It is said that the product of the iron-works was of a superior quality, and that anchors and iron portions of some of the ships built in New London were made at these works.* Samuel Whipple's son Zacharia married a daughter (Elizabeth) of John Rogers, 2nd; a grandson (Noah) of his son Samuel married a granddaughter (Hope Whipple) of the same leader, and a daughter (Anne) of his son Daniel married a grandson (William Rogers) of the same; while a daughter (Content) of his son Zacharia married Timothy Waterhouse, son of John Waterhouse. Yet it was not until early in the nineteenth century that descendants of Samuel Whipple in the male line became residents of Quakertown.** That the early affiliations of the Whipple family with the Rogerenes had fitted their descendants for close union with the native

* In his will, dated 1727, Samuel Whipple left the iron-works and saw-mill to his son Daniel; his lands with buildings to be divided between his sons Samuel, Zacharia and Zephania. The portion of Zacharia sold in 1734 for £1,000.

** The first of the name who came to Quakertown was Samuel

residents of the place is indicated by the prominent position accorded the Whipples in this community.

"Other families of Groton and its neighborhood affiliated and intermarried with Rogerenes early in the nineteenth century. William Crouch of Groton married a daughter of John Bolles. This couple are ancestors of many of the later-day Rogerenes of Quakertown. Two sons and two grandsons of Timothy Watrous married daughters of Alexander Rogers of Quaker Hill (one of the younger sons of John, 2d). Although there was a proportion of Rogers and Bolles lineage in this community at an early date, there was not one of the Rogers or Bolles name. Later, a son of Alexander Rogers, 2d, married in Quakertown and settled there; but this is not a representative name in that locality, while Watrous, Whipple and Crouch are to be distinctly classed as such.

"As for other families who joined the founders of Quakertown or became associated with their descendants, it is safe to say that men and women who, on account of strict adherence to apostolic teachings, relinquished all hope of worldly pleasures and successes to join the devoted people of this isolated district were of a most religious and conscientious character.

"Generally speaking, the New London descendants in the nineteenth century are a not uncompromising leaven, scattered far and wide among other people and congregations whose religious traditions and predilections are, unlike their own, of an ecclesiastical type. Every radical leaven of a truly Christian character is destined to have beneficial uses, for which reason it cannot so much be regretted that the fate of the New London community was to be broken up and widely disseminated.

"While the New London Rogerenes were, through the mollifying influences of a liberal public opinion, as well as by a wide emigration and lack of a leader fitted to the

Whipple (son of the above Noah and Hope) born in 1766, a man of most estimable character and devotedly attached to peace principles. His brother Silas also settled in Quakertown. Samuel was the ancestor of those of the name now resident in that locality.

emergency, slowly but surely blending with the world around them, quite a different policy was crystallizing upon the Groton side. That the Rogerene sect should continue and remain a separate people was undoubtedly the intention of John Rogers, John Rogers, 2d, John Bolles and their immediate followers; aye, a separate people until that day, should that day ever arrive, when there should be a general acceptance of the law of love instituted by Christ, in place of the old law of force and retaliation. Yet not only had these early leaders more than enough upon them in their desperate struggle for religious liberty, but they could not sufficiently foresee conditions ahead of their times, in order to establish their sect for a different era.

"It was by the instinct of self-preservation combined with conscious inability to secure any adequate outside footing in the new state of affairs, that the small but compact band at Quakertown, beholding with dismay and disapproval the breaking up of the main body on the New London side, resolved to prevent such a disbanding of their own society, by carefully bringing up their children in the faith and as carefully avoiding contact with other denominations. It was a heroic purpose, the more so because such a policy of isolation was so evidently perilous to the race. Not so evident was the fact that such exclusiveness must eventually destroy the sect which they so earnestly desired to preserve. Such, as has been seen, was not the policy of that founder whose flock were "scattered throughout New England," and some of the most efficient of whose co-workers were drawn from the midst of an antagonistic denomination; neither was it the policy of him who carried his petition not only to the General Court of Connecticut, but to that of Massachusetts. Yet it was no ordinary man who carried out the policy above outlined, with a straightforward purpose and vigorous leadership, in the person of Elder Zephania Watrous, a grandson of John Waterhouse.

"John Waterhouse was living in 1773, at which date he was eighty-three years of age. Considerably previous to

that time he must have been succeeded by some younger man.

"Elder Timothy Watrous, the Groton leader, who next appears to view, was a son of John Waterhouse, born in 1740. He is said to have been an able preacher and a man of the highest probity.

"Supposing John Waterhouse to have been in active service to his seventy-fifth year, Timothy could have succeeded him at the age of twenty-four, at which age the latter took part in the great counter-move of 1764-66. His experience in this conflict is given in his own words:

"In the fore part of my life, the principal religion of the country was strongly defended by the civil power and many articles of the established worship were in opposition to the religion of Jesus Christ. Therefore I could not conform to them with a clear conscience. So I became a sufferer. I endured many sore imprisonments and cruel whippings. Once I received forty stripes save one with an instrument of prim, consisting of rods about three and a half feet long, with snags an inch long to tear the flesh. Once I was taken and my head and face covered with warm pitch, which filled my eyes and put me in great torment, and in that situation was turned out in the night and had two miles to go without the assistance of any person and but little help of my eyes. And many other things I have suffered, as spoiling of goods, mockings, etc., etc. But I do not pretend to relate particularly what I have suffered; for it would take a large book to contain it. But in these afflictions I have seen the hand of God in holding me up; and I have had a particular love to my persecutors at times, which so convicted them that they confessed that I was assisted with the spirit of Christ. But although I had so tender a feeling toward them that I could freely do them all the good in my power; yet the truth of my cause would not suffer me to conform to their worship, or flinch at their cruelty one jot, though my life was at stake; for many times they threatened to kill me. But, through the mercy of God, I have been kept alive to this day and am seventy years of age; and I am as strong in the defense of the truth as I was when I suffered. But my persecutors are all dead; there is not one of them left.

"This extract is from a book entitled "The Battle Axe," written by the above Timothy, Sr., and his sons Timothy and Zacharia. Timothy, Jr., succeeded his father as leader and preacher in this society. Zacharia was a schoolmaster of considerable note, and at one time taught school at 'the Head of the River.' He invented the coffee mill so generally in use, which important invention, his widow, being ignorant of its worth, sold for forty dollars. Having dis-



covered some copper ore in the vicinity of his house, he smelted it and made a kettle. After a vain search to find a printer willing to publish 'The Battle Axe,' he made a printing-press, by means of which, after his death, his brother Timothy published the book. Thus 'The Battle Axe,' even aside from its subject-matter, was a book of no ordinary description. At a later date it was reprinted by the ordinary means. Copies of the first edition are now exceedingly rare and held at a high price. There is a copy of this edition in the Smithsonian Institute.

"The first proof discovered that the Rogerenes have conscientious scruples in regard to paying the military fine* is a printed petition issued by Alexander Rogers, one of the younger sons of John, 2d, of Quaker Hill, a thorough Rogerene, and, as has been seen, closely allied with those of Quakertown. This petition is dated 1810, at which time Alexander Rogers was eighty-two years of age; his children, however, were comparatively young. The fine was for not allowing his son to enter the train-band. It proves that, even at so late a date as this, the authorities were seizing property in the same way as of old, taking in this instance for a fine of a few shillings the only cow in the possession of the family, and making no return. As of old, no attempt is made to sue for the amount taken over and above the legal fine, but this petition is printed and probably well circulated in protest.**

"Soon after the death of Timothy Watrous, Sr., and that of his son Zacharia, occurred the death of Timothy, Jr., in 1814. The latter was succeeded in leadership of the society by his youngest brother, Zephania, then about thirty years of age.

"By this time, the Quakertown Society had become so large that there was need of better accommodations for their meetings than could be afforded in an ordinary house. In 1815 the Quakertown meeting-house was built, that

* It is very possible that this society refused to pay military fines from the first; but no record of such refusal has been found.

** An original printed copy of this petition is extant in Quakertown.

picturesque and not inartistic house of many gables the first floor of which was for the occupation of the elder and his family, while the unpartitioned second story was for Rogerene meetings.

"Materials and labor for the building of this meeting-house were furnished by members of the society. The timber is said to have been supplied from a forest felled by the September gale of 1815, and sawed in a saw-mill owned by Rogerenes. The same gale had unroofed the old Watrous (John Waterhouse) dwelling which stood near the site of the meeting-house.*

"The Quakertown people had a schoolhouse of their own as well as a meeting-house, and thus fully controlled the training of their youth and preserved them from outside influence. About the middle of the century a regular meeting-house was built. The old meeting-house was turned entirely into a dwelling. The newer meeting-house resembles a schoolhouse.

"Zephania Watrous was the last of the prominent leaders in this community. He was not only gifted as a religious teacher, but possessed much mechanical genius. By an ingenious device, water from a large spring was conducted into the cellar of the meeting-house and made to run the spinning-wheels in the living room above, where were made linen thread and fine table linen in handsome patterns. A daughter of this preacher (a sweet old lady, still living in this house in 1900) stated that she used often in her youth to spin sixty knots of thread a day.

"It is alleged in Quakertown that Rogerenes were the first to decry slavery. This claim is not without foundation. Some of the Quakers censured this practice as early as 1750, although many of them held slaves for a considerable time after that date. Slavery was not publicly denounced in their society until 1760. It was before 1730 that John Bolles came to the conclusion that slavery was not in accordance with the teachings of the New Testament.

* The old meeting-house is upon land which was part of the farm occupied by John Waterhouse, and afterwards by his son Timothy.

Copies of the papers by which he freed his slaves, bearing the above date, may be seen among the New London town records. His resolve to keep no more slaves and his reasons for it are among the traditions cherished by his descendants. There is no indication that John Rogers, Sr., ever kept a slave, and many indications to the contrary. His son John, however, kept slaves to some extent, some of whom, at least, he freed for 'faithful service' (New London Records). Two able-bodied 'servants' are found in his inventory. His son James mentions a servant 'Rose' in his will of 1754. His son John, however, never kept a slave and his family were greatly opposed to that practice, by force of early teaching. With the exceptions here noted, no proof appears of the keeping of slaves among the early Rogerenes, although many of them were in circumstances to indulge in that practice, which was prevalent in their neighborhood. The date at which slavery was denounced by the Rogerene Society does not appear.

"It is certain that the Rogerenes of Quakertown were not only among the first to declare against the brutality of war and the sanction it received from ministers and church members, but among the foremost in the denunciation of slavery. Nor were there those lacking on the New London side to join hands with their Groton friends on these grounds. The churches of New London, in common with others, would not listen to any meddling with slavery, partisanship on which question would surely have divided those churches. The Rogerenes saw no justifiable evasion, for Christians, of the rule to love God and your fellow-men, to serve God and not Mammon, and to leave the consequences with Him who gave the command.

"At this period of the antislavery agitation, some of the descendants of John Rogers and John Bolles on the New London side (no longer called by the name of Rogerenes), and other sympathizers with those of Quakertown, attended meetings in the upper chamber of the house of many gables, and joined with them in antislavery and other Rogerene sentiments, declarations and endeavors. Among these vis-

itors was William Bolles, the enterprising book publisher of New London, who had become an attendant upon the services of the Baptist church of New London; but who withdrew from such attendance after discovery that the minister and leading members of that church expected those opposed to slavery to maintain silence upon that subject. He published a paper in this cause, in 1838, called THE ULTIMATUM, with the following heading:

“ULTIMATUM

“THE PRESS MUZZLED: PULPIT GAGGED: LIBERTY OF SPEECH DESTROYED: THE CONSTITUTION TRAMPLED UNDER FOOT: MOBS TRIUMPHANT, AND CITIZENS BUTCHERED: OR, SLAVERY ABOLISHED—THE ONLY ALTERNATIVE—FELLOW CITIZENS, MAKE YOUR ELECTION.

“A few disconnected sentences (by way of brevity) selected from one of the editorial columns of this sheet will give some idea of its style:

“‘It is with pleasure we make our second appearance before our fellow citizens, especially when we remember the avidity with which our first number was read, so that we were obliged to print a second edition. Our sheet is the organ of no association of men or body of men, but it is the friend of the oppressed and the uncompromising enemy of all abuses in Church and State. Our friends S. and J. must not be surprised that their communications are not admitted—the language is too harsh, and partakes a little too much of the denunciatory spirit for us. We care not how severely sin is rebuked but we would remind them that a rebuke is severe in proportion as the spirit is kind and the language courteous—our object is to conciliate and reform, not to exasperate.’

“About the year 1850, several noted abolitionists came to New London to hold meetings. Rogerenes from Quaker-town gathered with others to hear the speeches. When the time for the meeting arrived, the use of the court-house, which had previously been promised them, was refused. In this dilemma, Mr. Bolles told the speakers they could go to the burying-ground and there speak, standing upon his mother's grave. The meeting took place, but during its continuance the speakers were pelted with rotten eggs.

“Mr. Bolles often entertained at his house speakers in

the abolition cause. Such speakers were also entertained at Quakertown, where they frequently held meetings when not allowed to speak elsewhere in the region. The Rogerenes of this place also assisted in the escape of fugitive slaves, Quakertown being, between 1830 and 1850, one of the stations of the Underground Railroad. Fugitive slaves were brought here under cover of darkness, concealed in the meeting-house and forwarded by night to the next station. For these daring deeds the Quakertown people were repeatedly mobbed and suffered losses.

"Rogerenes were also among the first in the cause of temperance, nor did they confine their temperance principles to the use of tobacco and intoxicating liquors, but advocated temperance in eating as well. Although never observing the fast days appointed by ecclesiastical law, they made use of fasting with prayer, and fasted for their physical as well as spiritual good, judging the highest degree of mental or spiritual power not to be obtained by persons who indulged in 'fullness of bread.' The Rogerenes of Quakertown have been and still are earnest advocates of temperance principles.

"The isolation and exclusiveness of the Quakertown community in the nineteenth century has already been noted as a distinct departure from the liberal and outreaching policy of the early Rogerenes. There was yet another departure, in regard to the freedom of speech, which culminated, about the middle of the nineteenth century, in a division of this community into two opposing parties. At this date, Elder Zephania Watrous was advanced in years; but he had been, and still was, a man of great force of character, and was accounted a rigid disciplinarian. Only a man of such type could have held this community to its strictly exclusive policy for so long a period.

"Free inquiry, with expression of individual views, was favored by the Rogerenes from the first, and formed an important feature of their meetings for study and exposition of gospel truths. Largely by this very means were their youth trained to interest in, and knowledge of, the

Scriptures. Such freedom had been instituted by the founder of the sect, with no restrictions save the boundary line between liberty and license.

"The elder did not favor free speech in the meetings of the society; he undoubtedly judged that such freedom would tend to disorder and division. The sequel, however, proved that a society which could be held firmly together, for more than a hundred years, under a remarkably liberal policy in this regard, could be seriously divided under the policy of repression.

"The feeling upon this point became so intense that public meetings were held in Quakertown for full discussion of the subject pro and con. These meetings excited wide interest, and were attended by many persons from adjoining towns. The party for free speech won the victory; but the division tended to weaken the little church, the decline of which is said to date from that period.

"For nearly two hundred years, New Testament doctrines as expounded by John Rogers (in his writings) have been taught in Quakertown, and the Bible studied and restudied anew, with no evasion or explaining away of its apparent meanings. Morality has been taught not as a separate code, but as a principal part of the religion of Jesus Christ. Great prominence has been given to non-resistance and all forms of application of the law of love.

"Women were from the first encouraged to speak in Rogerene meetings, the meetings referred to being those for exhortation, prayer and praise. John Bolles wrote a treatise in favor of allowing women to speak in such meetings. Mr. Bownas also quotes John Rogers as saying that women were admitted to speak in Rogerene meetings, 'some of them being qualified by the gift of the Spirit.'

"Among the principles rigidly insisted upon in Quakertown are that persons shall not be esteemed on account of wealth, learning or position, but only for moral and religious characteristics; strict following of the Golden Rule by governments as well as by individuals, hence no going to war, or retaliatory punishments (correction should be

kindly and beneficent) ; no profane language, or the taking of an oath under any circumstances; no voting for any man having principles contrary to the teachings of the New Testament; no set prayers in meetings, but dependence on the inspiration of the Holy Spirit; no divorce except for fornication; to suffer rather than to cause suffering. There has always been great disapprobation of 'hireling ministers.' None of the Rogerene elders ever received payment for preaching or for pastoral work.

"A gentleman who has been prominent in the Quakertown Society being questioned, some years since, in regard to the lack of sympathy between the Rogerenes and other denominations, gave the following reasons for a state of feeling on both sides which is not wholly absent even at the present day:

"The other churches considered cessation of work on Sunday to be a part of the Christian religion, and to be forced upon all such. Many of their preachers were led into the ministry as a learned and lucrative profession, with no spiritual call to preach, being educated by men for that purpose. In many instances these preachers were worldly-minded to a great extent. The churches believed in war and in training men to kill their fellowmen. Ministers and church members used liquor freely. Church members held slaves, and ministers upheld the practice. For a long time the Rogerenes were compelled to assist in the support of the Congregational Church, to which of all churches they were most opposed; on account of its assumption of authority over others in the matter of religion. The Rogerenes were fined for not attending the regular meetings, and cruelly persecuted for not keeping sacred the "idol Sabbath" so strictly observed by other denominations. Although persecution has ceased, prejudice still remains on both sides, partly inherited, as it were, and partly the result of continued differences of opinion."

"At the present day, meetings in Quakertown are similar to Baptist or Methodist conference meetings. The Lord's Supper is observed once a quarter. In the old times the

Rogerenes held a feast once a year, in imitation of the last passover with the disciples, at which time a lamb was killed and eaten with unleavened bread. The Sunday service consisted of preaching and exposition of Scripture, while prayers, singing of hymns, relation of experience, etc., were reserved for the evening meetings of the society. The latter were meetings for the professing Christians, while the Sunday meetings were public meetings, where all were welcomed. It will be observed that this was according to the apostolic practice, and not materially different from the practice of other denominations at the present day.

"If there was so decided an aversion to physicians on the part of the early Rogerenes as has been represented, it has not come down to the present time among the people of Quakertown, as have most of the old time sentiments and customs; yet evidence is not lacking to prove that their predecessors made use of faith and prayer in the healing of disease, and that there have been cases of such healing in this society. One of the latter, within the memory of persons yet living, was recounted to us by the gentleman to whom we have referred, upon our inquiring of him if he had ever heard of any cures of this kind in Quakertown. Pointing to a portrait on the wall, he said, 'That man was cured in a remarkable manner.' He then stated the circumstances as follows:

"He had been sick with dysentery, and was so low that his death was momentarily expected; his wife had even taken out the clothes she wished placed upon him after death. While he lay in this seeming last stage of the disease, he suddenly became able to speak, and said, in a natural tone, to his wife: 'Bring me my clothes.' She told him he was very ill and must not try to exert himself; but he continued so urgent that, to pacify him, she brought the clothes he usually wore. He at once arose, dressed himself and was apparently well, and so continued. He said that, while he lay there in that weak condition, he suddenly felt an invisible hand placed upon his head and heard a voice saying 'Arise, my son, you are healed,' upon which he im-

mediately felt a complete change, from extreme illness and weakness to health and strength; hence his request to his wife.

"There are numerous traditions regarding the offering of prayers for recovery by the bedside of the sick, on the part of the early elders of this community, who were sometimes desired to render this service outside of their own society, and readily complied.

"That the founders of this community, both men and women, were persons of no ordinary mental and physical vigor is attested by the excellent mental and physical condition of their descendants, after generations of intermarriage within their own borders. At the present day, it would puzzle an expert to calculate their complicated relationships. In a visit to this locality, some years since, we met two of the handsomest, brightest and sweetest old ladies we ever beheld, each of whom had passed her eightieth year, and each of whom bore the name of Esther (as did the wife of John Waterhouse). Both were descendants of John Rogers, and of the first settlers of Quakertown several times over. One of them told us that her grandmother took a cap-border to meeting to hem in the time of the great countermove, at which time and for which cause she was whipped at the New London whipping-post; also that for chopping a few sticks of wood in his back-yard, on Sunday, a Quakertown man was 'dragged to New London prison.' This is but a hint of the traditions that linger in this community regarding the days of persecution. The other lady, a daughter of Elder Zephania Watrous, lived in the old meeting-house, where she was born. In the room with this gentle and comely old lady were five generations of the Watrous family, herself the eldest, and a child of four or five years the youngest, all fair representatives of Quakertown people; healthy, intelligent and good-looking.

"To a stranger in these parts, it is a wonder how the inhabitants have maintained themselves in such an apparently sterile and rocky region. In fact, these people did not depend upon agriculture for a livelihood. Although

thus isolated, they were from the first thrifty, ingenious and enterprising. The property of the first settlers having been divided and subdivided among large families, it was not long before their descendants must either desert their own community or invent methods of bringing into Quakertown adequate profits from without. Consequently, we find them, early in the nineteenth century, selling, in neighboring towns, cloths, threads, yarn and other commodities of their own manufacture. A large proportion of the men learned trades and worked away from home during the week. Many of them were stone-masons, a trade easily learned in this rocky region, and one in which they became experts. In later times, we find some of them extensively engaged in raising small fruits, especially strawberries.

"Although, with the decline of persecution, no new leader arose to rank with those of the past, bright minds have not been lacking in later days in this fast thinning community, which, like other remote country places, has suffered by the emigration of its youth to more promising fields of action.

"Timothy Watrous, 2nd, invented the first machine for cutting cold iron into nails. He also made an entire clock himself.

"Samuel Chapman, a descendant of John Rogers and John Waterhouse, is said to have made and sailed the first steamship on the Mississippi. He founded large iron-works in New Orleans. His son Nathan was one of the founders of the Standard Iron Works of Mystic.

"Jonathan Whipple, a descendant of John Rogers, having a deaf and dumb son, conceived the idea of teaching him to understand by the motion of the lips, by which method he soon spoke sonorously and distinctly, and became a man of integrity and cultivation. Zerah C. Whipple, a grandson of Jonathan, becoming interested in this discovery, resolved to devote his life to its perfection. He invented the Whipple Natural Alphabet, and with the aid of his grandfather, Jonathan, founded The Home School for the deaf and dumb, at Mystic.

"Julia Crouch, author of "Three Successful Girls," (a descendant of John Rogers and John Bolles), was a Rogerene of Quakertown.

"Ida Whipple Benham, a well-known poet, and for many years an efficient member of the Peace Society, was of Quakertown origin.

"In recent years the Rogerenes of Quakertown have given much attention to the cause of peace and arbitration. The Universal Peace Union having been established by the Quakers, soon after the rebellion, the people of Quakertown invited members of that society to join them in holding a peace convention near Mystic, the most suitable available point in the vicinity of Quakertown. Accordingly, in August 1868, the first of an unbroken series of yearly peace meetings was held in an attractive grove on a hill by the Mystic River. Including the invited guests, there were present forty-three persons. The second meeting, in August 1869, showed such an increase of interest and attendance that the Connecticut Peace Society was organized, as a branch of the Universal Peace Union, and Jonathan Whipple of Quakertown was elected president. This venerable man (to whom we have before referred), besides publishing and circulating *The Bond of Peace* (a paper advocating peace principles), had long been active as a speaker and correspondent in the cause so dear to his heart.

"In 1871, James E. Whipple, of Quakertown, a young man of high moral character, having refused from conscientious scruples to pay the military tax imposed upon him, was arrested by the town authorities of Ledyard and confined in the Norwich jail, where he remained several weeks.

"About the same time, Zerah C. Whipple, being called upon to pay a military tax, refused to thus assist in upholding a system which he believed to be anti-Christian and a relic of barbarous ages. He was threatened with imprisonment; but some kindly disposed person, interfering without his knowledge, paid the tax.

"In 1872, a petition signed by members of the Peace Society was presented to the legislature of Connecticut

praying that body to make such changes in the laws of the State as should be necessary to secure the petitioners in the exercise of their conscientious convictions in this regard. The petition was not granted; but the subject excited no little interest and sympathy among some of the legislators.

"In the summer of 1874, Zerah C. Whipple, still refusing to do what his conscience forbade, was taken from his home by the tax collector of Ledyard and placed in the New London jail. His arrest produced a profound impression, he being widely known as the principal of the school for teaching the dumb to speak, and also as a very honest, high-souled man.

"During his six weeks' imprisonment the young man appealed to the prisoners to reform their modes of life, reproved them for vulgarity and profanity, furnished them books to read, and began teaching English to a Portuguese confined there. The jailer himself said to the commissioner that although he regretted Mr. Whipple's confinement in jail on his own account, he should be sorry to have him leave, as the men had been more quiet and easy to manage since he had been with them. On the evening of the sixth day, an entire stranger called at the jail and desired to know the amount of the tax and costs, which he paid, saying he knew the worth of Mr. Whipple, that his family for generations back had never paid the military tax, and he wished to save the State the disgrace of imprisoning a person guilty of no crime. This man was not a member of the Peace Society. Mr. Whipple afterwards learned that his arrest was illegal, the laws of the State providing that where property is tendered, or can be found, the person shall be unmolested. The authorities of Groton did not compel the payment of this tax by persons conscientiously opposed to it.

"In 1872, The Bond of Peace was removed to Quaker-town and its name changed to The Voice of Peace. Zerah C. Whipple undertook its publication and continued it until 1874, when it was transferred to a committee of the Universal Peace Union. It is now published in Philadelphia as

the official organ of that society, under the name of *The Peacemaker*.

"The call of Mrs. Julia Ward Howe for a woman's peace society was heartily responded to by the Connecticut Peace Society, and the 2nd of June was for years celebrated, by appropriate exercises, as Mother's Day.

"The annual grove meeting increased rapidly in attendance and interest. The number present at the tenth meeting was estimated at 2,500. In 1875 it was decided to prolong the time of the convention to a second day's session, and the two days' session was attended with unabated interest.

"Jonathan Whipple, first president of the Connecticut Peace Society, died in March 1875. Shortly before the end he was heard to say: 'Blessed are the peacemakers; but there has been no blessing promised to warriors.'

"The grove meeting is now held three days annually. It is the largest gathering of the kind in the world. The large tent used at first was replaced some years since by a commodious wooden structure, which is the property of the Universal Peace Union.

"From the first, some of the most noted speakers on peace and kindred topics have occupied the platform, among them Belva Lockwood, Mary A. Livermore, Julia Ward Howe, Aaron M. Powell, Rowland B. Howard, Robert Treat Paine, Delia S. Parnell, George T. Angell, H. L. Hastings, William Lloyd Garrison, etc. The Hutchinson family used frequently to sing at these meetings. The only one now remaining of that gifted choir, a gentleman as venerably beautiful as any bard of ancient times, has in recent summers favored the audience in the grove with several sweet songs appropriate to the occasion.

"It is said that the winding road leading about Quaker-town is in the shape of a horseshoe. May this be an omen of honors yet to come to this little battlefield, where an isolated, despised, yet all-devoted band have striven for nearly two centuries to be true to the pure and simple precepts of the New Testament as taught them by sufferers for

obedience to those truths, beside many a fireside where tales of woe for past endeavors, mingled with prayers for future victories, have nerved young hearts to the old-time endurance, for His name's sake.

"Many are the noble men and women who, from first to last, have been content to live and die in this obscure locality, unhonored by the world and sharing not its luxuries or pleasures, consoled by the promises of the New Testament: promises which are not to the rich and honored (as such) but chiefly to those who for obedience to the teachings of this Word are outcast and despised, poor and unlearned, and even, if need be, persecuted and slain.

"Not because that good man, Jonathan Whipple, was more conscientious or talented than many another of the Rogerenes of this locality, but because he was a good specimen of the kind of men that have from time to time been reared in this society, there is given in the following note* an abstract from a published account of his life, a copy of which was forwarded to us by his daughter, Mrs. Whaley, in 1893. In the letter containing this enclosure she said: 'I hope that justice will at length be done our so long misunderstood and misrepresented people.'

* Jonathan Whipple was born in 1794. He never attended school, but it was not from lack of inclination, for he most ardently desired an education. The reader from which his mother taught him his letters he learned so thoroughly that he could repeat it verbatim. In arithmetic he had not instruction further than the fundamental rules, but while he was yet a boy he learned enough of numbers to answer for ordinary occasions. His father set him his first copies in writing but he improved so rapidly that he soon needed better instruction and got neighboring school-tenchers to write copies for him. Ere many years had elapsed, he had no need of copies, since he ranked in penmanship among the first.

Although Mr. Whipple was a hard working mason, he so much felt the need of more education than he possessed, that, after he had married and settled down in life, he set about informing himself more thoroughly than his previous opportunities had allowed. He so far qualified himself, that he was employed several terms to teach a school of over seventy pupils. In point of discipline and promptness of recitation his school ranked first in town.

He contributed many articles to various papers, touching on the great topics before the public. The temperance cause received his hearty support, for he was a total abstinence man, at a time when even the most respectable men regularly took their "grog."

"Presentation of facts belongs to the historian; but the effect and uses of the information thus afforded is for the reader. We have collected and set in order such attested facts as we have been able to discover relative to the history of the Rogerenes, of which sect the people of Quakertown are the only distinct representatives of the present day.

"If at the end of this history it should be asked: 'How can the Rogerene sect be described in briefest terms?' we reply:

"The doctrines and customs of this sect were patterned as closely as possible after the early church of the Gentiles, instituted under apostolic effort and direction; hence it included the evangelical portion and excluded the unevangelical portions of the doctrines and customs of every sect known to Christendom. Should a new sect be brought into existence on strictly evangelical lines, it would, to all intents and purposes, be the same as the Rogerene Society. It is

He was an abolitionist of the most radical type long before the names of Garrison and Phillips were known in the land.

As an advocate for universal peace, he was found among the pioneers in the cause. In short, he was a philanthropist in the broadest and truest sense of the word; he labored all his life for the good of his fellow-creatures. He was kind and generous; was never engaged in a law-suit in his life, and spent more time with the sick than any other non-professional man of our acquaintance. In the summer of 1820 the typhoid fever raged in his neighborhood; he spent his whole time, without a thought of reward, among the sufferers.

His blameless and useful life made him respected and beloved wherever he was known.

The fame, however, that he acquired was chiefly due to his remarkable success in teaching the deaf to talk.

When the youngest of his five children was old enough to walk, he noticed that, although the boy seemed active and intelligent, he made no effort to speak. The discovery that his little Enoch was actually deaf was a trial that seemed greater than he could endure. To think that this (his youngest) son must be forever shut out of the world of sound and doomed to endless silence was unendurable. After many fruitless trials to make the boy hear and repeat what he heard, the father gave it up as useless.

Mr. Whipple had never heard of the schools in Europe where the deaf are taught articulation and lip-reading; but, at length, noticing that Enoch would sometimes attempt to repeat a word, if he was looking directly at the speaker's mouth, he thought occurred to the father that perhaps every word had a shape, and that by learning the shape of each letter, as moulded by the mouth, the boy might be taught to imitate it. The task was begun.

evident, however, that a marked feature of the Rogerene sect would be lacking to such a church in modern times, viz., the constant need of withstanding ecclesiastical laws whose unimpeded sway would have prevented the existence of any truly evangelical church. It is easy to perceive that the growth of such a spirit of close adherence to New Testament teachings as animated the Rogerenes would tend to the obliteration of sects.

"Should the churches of Christendom ever awake to the fact that not one of them but has made and countenanced signal departures from the teachings of Christ and his apostles, both in principles and modes, and that their differences one from the other are founded upon variations from the first divinely instituted church, and should they, on thus awakening, join hands, in council assembled, with the purpose of uniting in one church of the apostolic model, fully devoted to the cause of peace on earth and good will to men, then would dawn the millenium.

"It is plain that John Rogers had faith in the people at large for the realization of such a church universal, could

Every moment Mr. Whipple could spare,—for he was a poor man, and besides his own family there were some orphan children depending upon him,—he devoted to teaching his little son. It was astonishing what progress was made. Other members of the family also acted as teachers, and as Enoch grew towards manhood, he was not merely on par with his associates, but acknowledged by all to be a superior youth. He could read, could write a nice hand, and for deciphering poor penmanship there was scarcely his equal for miles around. He could also talk. To such perfection was his instruction carried by his energetic father that this deaf man has done business with strangers, bought goods from merchants, etc., and has gone away without leaving a suspicion of his infirmity.

As has been seen, the efforts of Mr. Whipple did not end with teaching his own son. He made many successful experiments with other deaf mutes, which led to the founding of The Home School for the deaf at Mystic.

After Jonathan Whipple had passed his seventieth year, his faculties remained unimpaired, and he was as indefatigable in his efforts to improve the condition of the afflicted as when his theory was first put in practice. His life was a useful and beautiful one; not a struggle to gain wealth or to win fame; but simply to do good. His declining years were cheered by the knowledge that he had wronged none and bettered many.—Abstract from *Life of Jonathan Whipple* in "Men of Mark."

adequate leadership be procured. He believed that of existing societies of the evangelical order having in his day a fair start, that of the Quakers, (by its peace principles and dependence on the Holy Spirit), was best fitted to take the lead. For such an end he had urged upon that society the instituting among them the ordinances of Baptism and the Lord's Supper, which they had rejected, and he expressed his opinion forcibly when he said to Mr. Bownas in 1703 that if the Quakers would take those two ordinances they could 'carry all before them.' (As quoted by Mr. Bownas.)"

CHAPTER XII

REVOLUTIONARY WAR

IN THE OPENING CHAPTERS of this volume we have given a full account of the Pequot War and of the bloody fight of John Mason's forces at Pequot Hill. For nearly forty years this terrible lesson was heeded, and it was not until another generation had arisen that the Indians, led by the daring and able chieftain, Philip, attempted to contest the title to the land so rapidly filling up with white men. The territory now embraced in Groton was not directly involved, though great fears were felt for the safety of the border towns of Stonington and Norwich.

In the fall of 1675, the colonial authorities of Massachusetts, Plymouth and Connecticut, realizing the danger that would come to them if the threatened coalition between Philip and the Narragansetts should be carried out in the coming spring, resolved on a winter campaign. "The commissioners of the united colonies," says Trumbull in his *History of Connecticut* (Vol. 1, p. 337), therefore resolved that an army of a thousand men should be raised for a winter campaign, to attack the enemy at their headquarters in the Narragansett country. . . . The proportion of Connecticut was three-hundred and fifteen men, but they sent into the field three hundred Englishmen and one-hundred and fifty Mohegans and Pequot Indians."

The quota of New London County was seventy men besides Indians. Of this number New London, Stonington and Lyme furnished forty.

The whole force was ordered to rendezvous at New London on December 10, 1675, and no time was lost, as a junction was effected with the troops from the other col-

onies, and the Indians were totally defeated at the "Swamp Fight" in South Kingstown, R. I., on December 19th. The severe loss sustained by the Connecticut troops in this battle—eighty killed and wounded—caused them to return home to refit, but we find them again in the field in January 1676.

Miss Caulkins says in her *History of New London* (1860, p. 186): "Returning to an early period of the contest, we find that in February 1675-6 commenced that series of forays into the Indian territory which, issuing at short intervals from New London county and led by those noted Indian fighters, Denison and Avery, contributed in no small degree to the favorable result." Hubbard tells us:* "The inhabitants of New London, Norwich and Stonington, apprehensive of their danger, by reason of the near bordering of the enemy, and upon other prudent considerations, voluntarily listed themselves under some able gentlemen and resolute soldiers among themselves, Major Palmer, Captain George Denison, Captain Avery, with whom or under whom, within the compass of 1676, they made ten or more several expeditions in all of which at those several times they killed and took two-hundred and thirty-nine of the enemy, by the help and assistance of the Pequots, Mohegans and a few friendly Narragansetts; besides thirty taken in their long march homeward after the fort fight December 19th, '75, and besides sixteen captivated in the second expedition not reckoned within the company of the said number; together with fifty guns and spoiling the enemy of one hundred bushels of corn."

The names of the inhabitants of Groton who participated in this war have not been preserved, but among the volunteers who were granted land in Voluntown for their services in the Narragansett war, we find in Miss Larned's *History of Windham County*, (Vol. 1, p. 241), the following that belong to Groton: Captain James Avery, James Avery, John Avery, Thomas Avery, Ephraim Colver, Edward Colver, Philip Bill, William Burnett, Thomas Rose, Nehemiah Smith,

* *Narrative of the Indian Wars*, p. 187.

James Morgan, John Latham, John Waterhouse, Nathaniel Park, Aaron Stark, John Stark, Peter Spicer, Joseph Waterhouse, John Packer, Samuel Packer and Joseph Colver.

Of other wars in which Groton men took part we find only scattered records. Of the French and Indian war an old orderly book of Captain Benadam Gallup, which has been preserved in the family, gives the travel of a company which marched from Groton to Fort Edward: "Capt. B. Adm Gallup. His Minnt Book 1757. beginning or baring Date from the 15th of April. I marched from Groton with my men the 7th day of April 1757 it being Thursday. April the 13. 1757 the first part of my men began their March from Norwich. the 14th of April the Rest marched from Norwich we aRived at Hartford 16 of April. the 20 of April we marched to farmington. 21st of April we marched to harwington. 22 of April it being friday we marched to Litchfield to Corol Mashas. on Saturday 23 of April we marched to Cornwell. Sunday the 24th of April wee marched to Salisbury.

"on Monday the 25 of April we marched to Livingstons Manna. on the 26 day of April we marched to Cloverick it being tuesday to Lieut. John van Hogan. we encamped their to the 11 day of May then we Received orders to march to Scatacook which was wednesday the 11 Day of May 1757. Wednesday the 11th day of May we marched from Claverick to Canterhooch. on thirsday the 12 day of May we marched from Canterhooch to Greanburgh. friday 13 day of May we marched to the flats. on Saturday the 14 day of May we marched to Scatacook. on Sunday the 15 Day of May we Received orders to march 3 miles down the River to vanantwarps where we incamped.

"thirsDay the 19 Day of May we was a Larramed by a party of Indians 7 in number fired at a man on the west side of the River shot his close through in several places the man escaped. Saturday May 21. we was ordered to cross the River and on the west side we Pitched our tents that night. on Sunday the 22 of May we marched to Stillwater the medows where we incamped that night. on

Monday the 23 of May we marched to Saratoga where we incamped. on thursday the 26 day of May General Lyman Capt. Putnam. Capt. fitch and the major Companys marched for fort Edward.

"on Saturday the 28 day of May Capt. Slay Capt. Jeffords and I marched to the West side of the River where we incamped that night. on Sunday the 29 day of May we marched into fort Edward and their pitched our tents within the Pickets. on the 16 Day of September we had orders to March over to the Island and their incamp."

Letters written by Abel Spicer* have been preserved, showing that he was a member of Captain John Stanton's company of Whiting's regiment, in camp near Lake George, August 7, 1758; also that he was a member of the "General's Gard at Crownpoynt August ye 20th A. D. 1759."

Sergeant John Burrows** "was a regimental orderly sergeant in the French and Indian War. He was present at the capture of Quebec in 1759 under General Wolfe. His pocket order book and journal is carefully preserved by (the family of) his grandson John Burrows of Groton, Conn. It contains minute and interesting records of his services at Crown Point and Ticonderoga."

The experience gained in this war proved of great value a few years later when the war of the Revolution became a stern reality. In the events that led up to that struggle Groton acted an honorable part, and had her full share of responsibility. On June 20, 1774, at a town meeting over which William Williams presided it was

"Voted, this town taking into consideration the dangerous situation of the British Colonies in North America, respecting sundry late acts of the British Parliament, particularly those of shutting up the port of Boston the metropolis of the Province of Massachusetts Bay, and abridging their chartered rights &c. which if carried into execution, not only deprives us all of our privileges, but renders life and property very precarious, and as we esteem the inhabitants

* The Spicer Genealogy, p. 71.

** Burrows Family, by F. Denison, p. 30.

of Boston, now suffering the tyranny of said acts of Parliament, and in the common cause of America;

"Voted—That we will join with the other towns in this Colony in such reasonable measures as shall be judged best for the general good, and most likely to obtain redress of our grievances.

"Voted—That we esteem a general Congress of all the Colonies the only probable method to adopt a uniform plan for the preservation of the whole.

"Voted—That if it shall be judged best by said Congress to stop all exports to Great Britain and the West Indies, and all imports from them we will most cheerfully acquiesce in their determinations, esteeming the benefits arising therefrom mere trifles compared with the rights and privileges of America.

"Voted—That Capt. William Ledyard, Thomas Mumford, Benadam Gallup, Doct. Amos Prentice, Mess. Charles Eldredge Jr., Dea. John Hurlbut and Amos Gere be a committee to correspond with the Committees of the several towns of this and other British colonies.

"Voted—That the above resolution be published in the New London Gazette."

(Signed) "William Avery, Town Clerk."

Again on December 12, 1774:

"The inhabitants of this town, being sensible that a strict adherence to and observance of the Resolves of the Continental Congress, held in Philadelphia in September last, is of the utmost importance for the preservation of American rights and liberties to effect which according to the 11th article of said Congress, we do choose the following gentlemen a Committee of Inspection for the purpose therein contained viz., Ebenezer Ledyard, Thomas Mumford, William Williams, Benadam Gallup, William Avery, Solomon Perkins, David Avery, William Morgan, John Elderkin, Joseph Packer, John Hurlbut, Ebenezer Avery (2) and Amos Gere as a Committee of Inspection for the ensuing year."

(Signed) "William Avery, Town Clerk."

The names of Simeon Avery, Stephen Billings, Rev. Park Avery and Nathan Gallup were added in 1775. Of the men named Captain Ledyard was slain while commanding Fort Griswold in 1781. Thomas Mumford filled various positions of honor and trust throughout the war. He was one of the company of Connecticut men who planned and carried out the capture of Ticonderoga in April 1775. Benadam Gallup, although an old man at the breaking out of the war, served as lieutenant colonel until after the campaign ending at White Plains, when he was retired on account of the infirmities of age. Dr. Amos Prentice served the town faithfully as selectman and representative and was the resident physician of the town at the time of the Fort Griswold massacre in 1781, and to the exercise of his skill is due the recovery of so many of the severely wounded. Charles Eldredge and Solomon Perkins appear among those wounded and David and Ebenezer Avery among those killed at Fort Griswold, and Ebenezer Ledyard was carried away a prisoner as hostage for those paroled and left behind. Deacon John Hurlbut served but a short time, having removed in 1778 to the Susquehanna country. Amos Gere, a graduate of Yale College, served the town many years as justice of the peace, and also served three terms in the Legislature.

The defenceless condition of Groton was early called to the attention of the Colony and in 1775, at a town meeting, it was

"Voted—That Thos. Mumford Esq. and Lieut. Nathan Gallup be agents for said town to represent to the Honorable General Assembly the situation and circumstances of said town respecting their need and necessity of erecting a fortification near the Ferry, and to obtain an order to draw money out of the Colony Treasury for what cost they have (been) or may be at for the purpose aforesaid, with the officers to take care of the same."

(Signed)

"Col. Ebenezer Avery,

"Wm. Avery,

"Moderator.

"Clerk."

In April of the same year, 1775, a committee was appointed which later reported that three positions should be fortified, one of which was Groton Heights. Miss Caulkins writes of conditions in Groton as follows:* "On the Groton side of the river with a spirit of enthusiasm that did not wait for legislative aid, the inhabitants voluntarily threw up embankments, excavated ditches and erected breast-works at sundry exposed places, which, though they had no ordnance except a few pieces at the principal battery on the heights, obtained from the supply brought in by Commodore Hopkins, they resolved to defend to the last extremity."

An acre and a quarter of land was purchased of Jonathan Chester and Elisha Prior, and Fort Griswold was commenced on December 5, 1775. The name given to it in honor of the Lieutenant Governor of the Colony was not bestowed upon it until a year later, at which time it was still unfinished. Colonel Samuel Mott was the engineer of Fort Griswold, Ebenezer Ledyard had charge of purchasing necessary materials and Edward Mott, brother of the Colonel, was the first commanding officer, being appointed in February 1776.

In March 1778 Captain William Ledyard was given command of New London, Groton and Stonington, being raised to the rank of major, and William Latham was made captain of artillery. Groton responded to the Lexington alarm by sending a company under Captain Abel Spicer, which company was at Bunker Hill and remained with the army under Washington until after the evacuation of Boston. A letter from the first lieutenant of the company, Isaac Gallup, has been preserved and is worthy of a place here:

"Roxbury, March 27 A. D. 1776

"Honored Father and Mother

"I embrace this opportunity to acquaint you with our circumstances at present. It is generally healthy in the army. We have had but one that is sick in our Company

* History of New London, 1st ed., p. 513.

so as to be confined, several complaining. I am in good health at this time and I hope these lines will find you and your family and friends. I conclude you have heard before this time that the town of Boston is in our possession—to give you every particular would be very lengthy. I should have wrote you before but have had no opportunity when off duty, as our duty has been very hard for some time back. To give you a short detail of their leaving the town.

“On Saturday night, the 16th instant we took possession of Dorchester Point next to a town called Nookpoint. The enemy kept up a steady fire all night but hurt no man except one,—hurt with a piece of stone but not dangerous. In the morning when the enemy could see our works they began to hoist sail and push out of the harbor as fast as possible in the greatest confusion. They fell down below the castle. Our regiments were paraded, expecting they were coming out to attack us. We were kept under arms until about 12 o'clock when the selectmen of the town came out and gave information that they had deserted the town. In the afternoon we had a detachment draughted of such as had (had) the small pox to go in and take possession of the town.

“The enemy left a large quantity of wheat in the granary said to be 30,000 bushels, a large quantity of sea coals, a large number of cannon, said to be about 50, two mortars, a large quantity of shots and shells. They left about 100 horses. The most of the cannon were plugged up fast but we have got the most of them drilled out since. They stayed in the Castle about two or three days. The 21 instant at night, they blew up the castle and burnt all the buildings on the Island. They left about 120 pieces of cannon at the castle, all with their arms broken off except 8. They left a number of shots there likewise.

“The shipping hauled out into Nantasket Roads and lay there until 25 and 26 a number of them sailed. Where they are bound is uncertain but mostly judge to Halifax. Some regiments have orders to march, we expect to have orders soon. Which way we shall march is uncertain, but mostly

thought to the southward to York or Virginia. We are now leveling their line on the Neck. Our men are not allowed to go into the town for fear of the small pox, but some do steal in, by which means it is likely it will be spread in the army. There are a number of regiments stationed in the town and are fortifying Fort Hill. They are likewise fortifying in Charlestown. I have nothing further worth mentioning at present. Give my compliments to all brothers and sisters. To conclude, I subscribe myself

"Your affectionate son

(Signed)

"Isaac Gallup."

Isaac Gallup served in Parsons's regiment in 1776.* The following names taken from an old account book found in the Colonel Benadam Gallup house in Ledyard were no doubt those of members of his company at that time:

Sergt. Jonathan Eldredge

" Simeon Avery

" David Barber

Robert Berry, d. Feb. 10, 1776, at Roxbury

John Broton, exchanged with Capt. Brewster

Joe Bennett

Thomas Barrows

John Burnham

Perez Chapman

Nathan Coy

Christopher Chester

Simeon Comstock

David Davis, deserted Apr. 2, 1776, at Roxbury

John Daboll

Nathan Denison

Benj. Daboll

Bildad Edwards

Abel Franklin

Andrew Forsith

Rufus Fisk

Rheuben Fisk

Israel Geer

Isaac Harrington

Samuel Heath

Robert Heard

William Knight, deserted Apr. 13, 1776

Asa Lamb

Samuel Welch

Solomon Williams

Alexander Williams

Eli Widger

Isaac Williams

Sergt. William Steward

Corp. Jesse Star

" Benjamin Dimmick

Thomas Malleson

Elisha Malleson

Matthew Morphet

William Morgan

Elkanah Morgan

John Merchant

Elihu Newberry

David Pelton

Oliver Plumbly

Amos Park

Joseph Randall

Jonathan Ruff

Rheuben Randall

Edmund Steward

Joseph Sheffield

Samuel Stafford

James Swift

Thomas Simmons

Charles Swift

John Williams

David Williams

Peter Willie

* Connecticut Men in the Revolution, Adj. Gen.'s Office, 1889, p. 100.

Moses Stark
 Solomon Stark
 Nathan Stoddard, d. July 10, 1776, at
 New York
 William Smith, d. July 25, 1776, at New
 York.
 Aaron Sholes
 Cyrus Sholes
 Nathan Sabins
 Elnathan Smith

Jonathan Whipple
 Jesse Yerrington
 Josiah Woodworth
 Seasar Parkhurst
 Jacob Heard
 Robert Dunbar
 Erich Johnson
 Isaac Kent
 James Scott

The town records give us a little idea of the progress of the war and of the attitude of the inhabitants towards its prosecution:

"At a legal meeting held by adjournment 15th Feb. 1776 Voted—That the Comee of inspection and correspondence be directed to inspect all persons that shall unnecessarily waste their powder and count them inimical to the good of their country and make them publick in the New London Gazette."

"At a legal meeting in Groton the 1st of April 1777 William Williams Esq., Moderator.

"Voted—That this town will supply the families of those soldiers in their Reasonable Requests who shall voluntarily engage and go into any of the Continental battalions for the term of three years or during the war, with the necessities of life as stated by law, so far as those soldiers that list into the said Continental service shall lodge with or remit money with a Committee to be chosen for the purpose aforesaid.

"Voted—That Mess. Thomas Mumford David Avery Joseph Starr William Avery Robert Geer Thomas Fanning Col. Benadam Gallup John Hurlbut Jonathan Fish Thomas Np. Niles be a committee agreeable to the above vote, and to execute the same as far as lies in their power."

"At a town meeting held by adjournment in Groton the 7th of April 1777, William Williams Esq. Moderator.

"Voted—This town will give in addition to what has already been offered by the Honorable Continental Congress and this State, six pounds to every individual soldier who shall enlist for three years or during the war, and shall pass muster, exclusive of commissioned officers that shall volun-

tarily enlist out of this Town and in this State, and if the number of soldiers should so enlist as to make the number 105, Then all those soldiers that have enlisted and count for this town are to be Intitled to the same sum.

"Voted—That there be a rate or Tax for six pence in the pound made in the list of 1775 on all the Poles and Ratable estate of said Town for the above said purpose." "Groton May 6 1777 A report of the Comee chosen by the Town of Groton to examine and make report to said Town of the number of men that have Inlisted into the Continental army since the 7th of April last—the number is twenty-seven."

"At a legal meeting held in Groton the 9th day of Sept. 1777

"Voted—That Col. Nathan Gallup and Dea. John Hurlbut be a Committee to purchase as many of those guns that are Col. Motts as can be obtained for the use of the town and its inhabitants."

"At a meeting held in Groton the 3d Sept. 1777

"Voted—That this town will comply with the Governors request to procure some clothing for the army.

"Voted—That Mess. James Avery Stephen Billings Samuel Allen Joseph Packer &c shall be a committee to go immediately and take in subscriptions and receive those articles that are or shall be subscribed for in order to furnish those non-commissioned officers and soldiers that are now in the Continental army from this town, with necessary articles of clothing, agreeable to the request of His Excellency the Governor and Council of Safety. And if said Committee should not be able to take in subscriptions for said purpose, then to procure said articles at the town's cost."

"At a town meeting held on the 30th of December 1777 upon the recommendation of his Excellency the Governor to take into consideration the Articles of Confederation and Perpetual Union recommended by the Continental Congress of the 13 united American States—

"They approve and accept the same."

"At a town meeting held in Groton the 18th of March 1778

"Voted—That the Committee of supplies be directed to hire so much money as to pay for all the clothing they have already supplied the Continental army with. That David Avery, Esq. Capt. Joseph Morgan Mr. Hubbard Burrows Col. Benadam Gallup Lieut. Theophilus Avery be a Comee to supply the non commissioned officers and soldiers with: that have Inlisted into the Continental Army out of said Town To act for the ensuing year."

A letter written by William Ledyard to Benadam Gallup about this time gives us a glimpse of the details of administration pertaining to his department:

"Groton 21. Sept. 1778

"Sir. I would beg leave to inform your worship with my knowledge respecting the droves of cattle and sheep said to belong to Mr. Robinson Mumford Mr. Colins Gorton and others. On Friday of last week as I was returning home to dinner from New London, I saw on the beach a drove of cattle and inquired of some people who stood by, who those cattle belonged to, but received no answer. Mr. Robinson Mumford then standing near by, I then addressed myself to a butcher standing by, and asked him if he had any knowledge who those cattle belonged to, his answer was he believed they belonged to Mr. Gorton. I then asked if he—Mr. Gorton—had any permit to drive them out of the State, his answer was that he did not know. I then over . . . and was obliged to return directly after dinner upon urgent business which occasioned my giving directions to Lieut. Ledyard to keep a look out and see that the cattle were not drove out of the State until I could have time to acquaint the authorities about the matter and while I was at Marvin Wait's Esq. in the afternoon Mr. Robinson Mumford called upon me and wanted to know if the cattle could not then be drove on to Point Jude, where he said he wanted to put them to pasture to fat, that he and Mr. Gorton were the owners of them.

"I then desired him to step into Mr. Waits office who could inform him respecting the law. When Esq. Wait acquainted him with the Governors Proclamation and the law with regard to the affair, Mr. Robinson Mumford informed us both that he only wanted to drive the cattle to Point Jude to pasture, but as the law was against his driving them he would only drive them to the first pasture and then stop & in the morning he said he would go to his Excellency Governor Trumbull and get a permit to drive them out of the State. But the evening following I was informed that there was a plan laying to drive the cattle and sheep—that had gone on before the cattle—off.

"I then saw Lieut. Denison with directions to call upon any of the authority and assist in stopping the cattle and sheep until I could have time to inform some of the authority of the Town respecting the affair, which I did the next morning. I wish it were in my power to wait on your worship at this time, but am obliged at this critical time to attend close to the department allotted me. I am with all due respect your worships

"Most obedient servt

(Signed)

"Wm. Ledyard"

"N. B. I am informed that Mr. Robinson Mumford thinks I stoped the cattle out of a 'peake' to him but so far from that, I never knew that he had any concern in the cattle until after they was ordered to be stoped and as far as I know myself, I dont mean to know any one person more than another, that is a transgressor of the good laws of the State.

"W. L."

"I was desired by the Commissary and others to stop the cattle and sheep."

"W. L."

"To Benadam Gallup Esq."

"At a Town Meeting legally warned held in Groton Mar. 26, 1780 Col. Benadam Gallup Moderator—

"Voted—That this town accept and approve of the

method proposed by the Committee in order to engage the quota of men to be furnished by this town to serve in the Continental Army during the war. viz: Having fully considered the true intent and meaning of our appointment as above mentioned and the necessity of engaging the Quota of men required to serve in the Continental Army during the war, do Give it as our Opinion that in order to engage our Quota as above that a bounty of three pounds be given in addition to all other bounties offered to each soldier (who) shall enlist and three pounds, yearly during the time they serve in the Continental Army the whole to be paid in solid coin to (or?) that which is equivalent, and we further give it as our opinion that it will be necessary in order to induce the soldiers to engage as above, they have the permit of the town that their wages during the time they shall serve, shall be made good, equal to solid coin, yearly, agreeable to an Act of the Honorable General Assembly of the State.

"William Ledyard

"Nathan Gallup

"Abel Spicer

"Elijah Avery."

One of the tragedies of the war was the loss of the privateer "Eagle." Although fitted in New London a large part of her crew were from Mystic. Her captain was Edward Conkling from Long Island but at that time living in Mystic. The vessel had made a very successful cruise as far east as Martha's Vineyard and had captured six prizes in one day, manning which had so far depleted her crew that but eleven men besides the captain remained on board.

Of these John Palmer, John Sawyer, Adin Wilbur and Adam Elliott were of Groton. Captain Conkling was a brave man and, over-confident of his strength, allowed a portion of his prisoners (of whom he had a large number on board) to remain unbound. One of these men named Murphy planned an aprising. Unbinding the other pris-

oners, he arranged that at the word "rise" they should fall upon the crew and recapture the vessel. At dinner, during which the wine flowed freely, Murphy proposed a toast to General Washington, and suggested that they "rise" and drink it.

At the word the slaughter began. Murphy killed Captain Conklin, Adin Wilbur was beheaded, John Sawyer was killed by a marlinspike driven through his head from ear to ear. The captain's brother, a deaf mute, swung a broad axe right and left, dealing death to all about him, until, his feet slipping in the gore upon the deck, he fell under his antagonists and was slain. Only one of the crew was spared—a colored man from New London.

During the *mêlée* the halyards were cut, letting the main-sail down by the run, under which this man was concealed and he was not discovered until after the fight was over, and so his life was spared. He afterwards returned from New York to Mystic, giving an account of the massacre, although the first news of it came from Lieutenant Daniel Eldredge, who in one of the prizes was within sight, but was unable to render any assistance. The "Eagle" was taken to New York and while fitting for an English letter of marque was destroyed by the accidental explosion of her magazine, by which Murphy and several others lost their lives.

The darkest day in the history of Groton was September 6, 1781. Events elsewhere were shaping themselves in a manner which was big with fate for the town. Washington had commenced his march to Yorktown, having completely outwitted Sir Henry Clinton, who, hoping by a movement in New England to compel the return of a part or the whole of the Continental army, set on foot an expedition against New London. Several reasons were supposed to have governed his selection of this port as the point of attack.

New London had been the rendezvous for a large number of very successful privateers, and many valuable prizes had been sent in there. Just at this time the ship "Hannah," said to have been one of the richest prizes of

the Revolution, was unloading her cargo at a wharf in the town. It was thought that the place was very poorly defended and that not much effort would be required in its capture. It is probable that Sir Henry had contemplated a movement of this kind before Washington's march to the South, in order to relieve the pressure upon New York, for on the day after the receipt by him of the news of the movement of the American forces, a fleet of twenty-four ships carrying sixteen hundred troops sailed from New York through Hell Gate into Long Island Sound.

The command was given to the renegade Benedict Arnold, who had not long before returned from a marauding expedition to Virginia. It is not known certainly whether the task was one of his own seeking or whether he was chosen by Sir Henry Clinton on account of his knowledge of the neighborhood, Arnold having been born and raised in Norwich.

General Hawley in his Centennial oration quotes:* "The tory Judge Jones (vol II, p. 208) says: 'This plundering expedition (Arnold's) was a project of Smith's if the letters from New York are to be depended upon. "It was," says one of them, "planned and the execution of it warmly solicited by Mr. Smith, the chief justice of New York, who has gained great credit by its success, and is a convincing proof of his loyalty and attachment to his sovereign, though an American."'"

The utmost secrecy was observed and the plan was well carried out. The fleet arrived at a point off the Long Island shore opposite New London on the evening of September 5th. Here occurred the first slip in the programme. The wind, which usually after a hot day blows steadily from the south, on this night changed about midnight to north-west, compelling the ships to beat up so that they were unable to reach New London until after daylight. At the break of day the lookouts at the fort discovered a fleet of twenty-four ships heading up to the mouth of the harbor, and alarm guns were immediately fired to warn the militia

* Battle of Groton Heights, Allyn, p. 351.

in the surrounding towns. Two guns fired at regular intervals were the danger signal, three guns indicated the arrival in the harbor of a prize. The British were acquainted with this signal so that when the alarm guns were fired a third was added from one of their ships, thus making confusion in the minds of those who were to have been appraised of danger.

Colonel William Ledyard, who was in command of the forts in the district, was in New London early in the morning, and sent couriers first to Governor Trumbull at Lebanon telling him of the impending danger and then to the commanders of the various militia organizations in the vicinity calling upon them for aid. He then crossed the river to Fort Griswold, where in command of one-hundred and fifty-five brave men he awaited the assault of nearly four times that number. As he embarked on the boat at New London to cross to Groton, he remarked to friends: "If I must to-day lose honor or life, you who know me well know which it will be." About 9 a. m. Arnold landed with a portion of his forces at a point near the lighthouse below New London, and marched to the town with slight opposition.

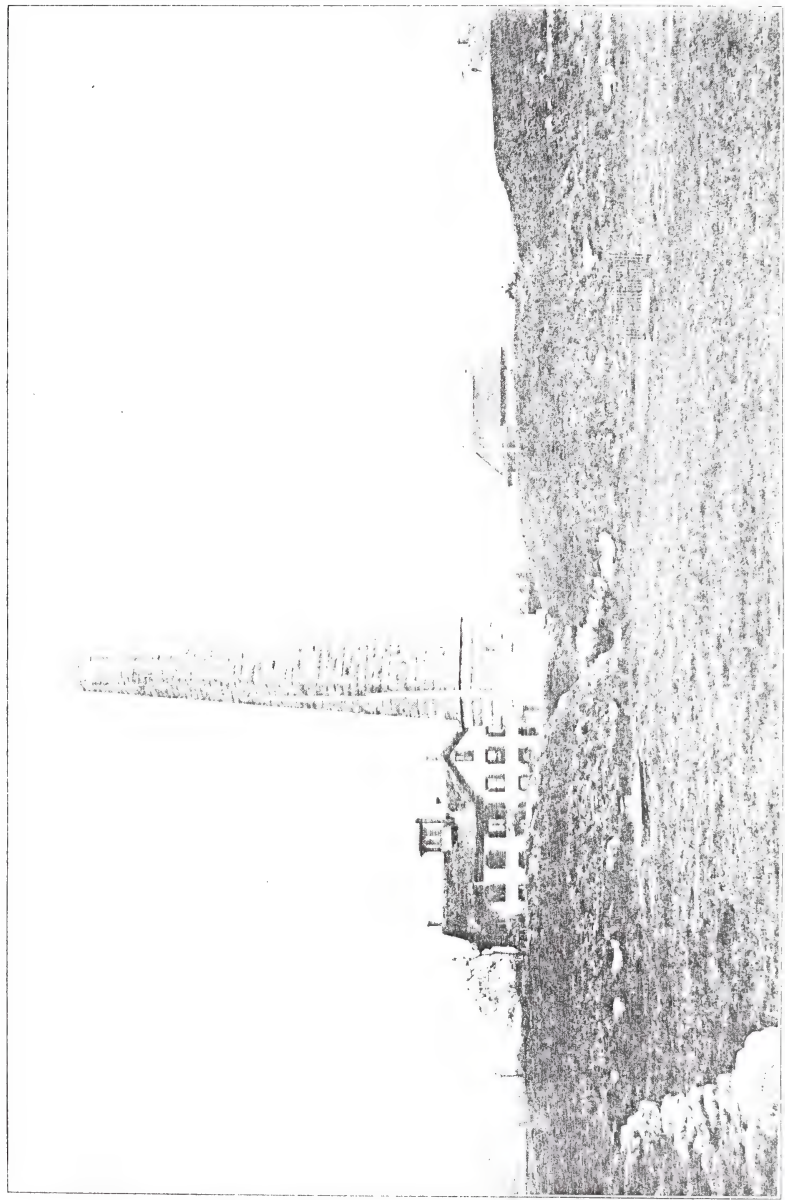
Captain Adam Shapley with twenty-three men held Fort Trumbull, but as this was only a water battery, open on the land side, it was incapable of prolonged defence, and on the near approach of the enemy Captain Shapley withdrew his garrison and in three boats started to cross the river to Fort Griswold. He had lingered so long, however, that six men in one boat were captured and some men in the others were wounded.

At about the same hour a force of eight hundred men consisting of the 40th and 54th regiments, British regulars, and the 3rd battalion of the New Jersey Volunteers, with a detachment of Yaggers and artillery, all under command of Lieutenant Colonel Eyre, was landed at Eastern Point. The troops were quickly put in motion and by 11 o'clock the column commanded by Colonel Eyre had reached a point under the shelter of the rocky height about one hundred and thirty rods from the fort, near the present burying

ground, and that under Major Montgomery was similarly sheltered a short distance to the northeast. A flag was sent to the fort demanding an unconditional surrender. This flag was met about forty rods from the fort by one sent out by Colonel Ledyard, to whom the demand was submitted. After conference with his officers he returned the reply that the fort would not be given up. Soon after a second demand was made, coupled with the threat that if they were compelled to take the fort by storm, they should put martial law in force. Colonel Ledyard's answer to this was, that he should not give up the fort, let the consequence be what it might.

On the return of this answer the enemy moved at once to the assault. Coming on in solid column, they were met by a charge of grape, which made havoc in their ranks and caused them to separate into divisions, one bearing off to the south and west, the other to the northeast. Colonel Eyre, in command of the former, was wounded during the fighting in the ditch before the troops had effected a lodgement on the walls. His men fought bravely, finally forcing an entrance into the southwest bastion.

The defence was heroic, cannon and musket being used until the enemy broke through the overhanging pickets, when boarding pikes and clubbed muskets were employed as weapons. It is related that Samuel Edgecomb hurled eighteen-pound shot amongst the assailants with fearful effect. Major Montgomery, second in command, was killed by a thrust through the body just as he was scaling the wall of the southwest bastion. Meanwhile the other division had moved to the attack on the east and north front of the fort. The fire of grape cut great gaps in their ranks but they finally succeeded in forcing an entrance through the gate on the north just about the time that entrance was gained at the south. This placed the garrison between two fires, and seeing the hopelessness of further defence some of them took refuge in the magazine, others in the barracks, while still others continued the fight within the walls.



GROTON MONUMENT AND INTERIOR OF FORT GRISWOLD

Old well on left. Spot where Col. Ledvard was killed on right.

Stephen Hempstead* in his account of the battle says: "During the attack a shot cut the halyards of the flag and it fell to the ground, but was instantly remounted on a pike pole. This accident proved fatal to us, as the enemy supposed it had been struck by its defenders, rallied again, rushing with redoubled impetuosity, carried the southwest bastion by storm." The fort was carried within forty minutes after the attack began.

As the British entered the gate on the north side of the fort, Colonel Ledyard, seeing that further resistance was useless, approached the officer in command with his sword in his hand, with the hilt extended towards the officer in token of surrender. The officer demanded to know "Who commands this fort?" to which Ledyard replied: "I did, but you do now." The officer, accepting the proffered sword, plunged it into Ledyard's breast and he fell forward dead. Who the officer was that committed this dastardly deed remains in doubt until this day. It is generally believed that it was Major Bromfield of the British Army, who succeeded to the command on the death of Major Montgomery, though tradition ascribes it to Captain Beckwith of the New Jersey Loyalists. "Some of the British officers knew the guilty man. They did not punish him even by the shame of publicity. Let them share the dishonor."**

All accounts agree that up to the time of the death of Colonel Ledyard the loss of the defenders of the fort had been trifling, not more than five or six killed and twenty wounded, but that event started an indiscriminate slaughter. The troops, marching in at the gate, commenced firing by platoons upon the unprotected garrison, who understood that the fort had surrendered and who for safety were fleeing to the barracks and magazine. One or two volleys were poured into the wounded and dying who had taken refuge in the magazine and another was stopped by Major Bromfield, who, sword in hand, commanded a cessation of the firing on account of the danger of blowing up the fort.

* Battle of Groton Heights, Allyn, p. 49.

** Hawley's oration, Battle of Groton Heights, Allyn, p. 359.

Meantime the work of destruction was being carried on all over the enclosure. The wounded were bayoneted as they lay upon the ground, Captain William Seymour* of Hartford, a nephew of Colonel Ledyard, receiving as many as thirteen bayonet wounds, although he had already received such a wound in his leg as to necessitate its amputation next day.

Miss Caulkins says:** "Slaughter and havoc now filled the fort. Three platoons in succession discharged their muskets upon the terrified garrison, who, crowded together on one side of the parade, threw down their arms and vainly cried 'Quarter! Quarter!' Others of the soldiery fired into the barrack windows upon those who sought shelter there: twice a file of the enemy discharged their guns at those who fled to the magazine for refuge, thoughtless of the ruinous explosion that might take place. The sword and bayonet were also at work. In vain did the bewildered garrison plead for mercy, clasping their hands as suppliants, falling down on their knees and adjuring the conquerors as they hoped for Heaven to spare them. In vain they sought to escape butchery by feigning death or by leaping from the walls. Everywhere they were beset and pursued with curses, knocked down with the butts of muskets and trampled to death, or pierced with the bayonet. Amid the shrieks and groans of the victims resounding shouts and cries were heard: 'Cut down the Yankees! kill the rebels! No quarter!' accompanied with yells and fearful oaths.

"It was all the work of a few minutes: so great was the frenzy of the British soldiers that their officers sought to restrain them by threats and force. They ran to the front, caught hold of the infuriated men and with drawn swords ordered them back, exclaiming: 'Blood enough! Blood enough! For Heaven's sake stop!' One of these officers threw himself between his men and their victims, crying in agony: 'No more blood! Spare them! Spare them! My soul cannot bear it!' Often in after days was the hoarse

* Hawley's oration, *Battle of Groton Heights*, Allyn, p. 53.

** *Stone Records of Groton*, p. 42 et. seq.

cry and the thrilling expression of the English captain, 'My soul cannot bear it,' recalled to mind and repeated by the few survivors of that terrible massacre. The excitement was at length calmed. Eighty-one of the garrison lay dead and more than half of the remainder were severely wounded. Scarcely one was left that had not received a heavy blow, a gun shot or a sabre cut. When the enemy made good their lodgement upon the fort and Ledyard gave the orders for resistance to cease, only six men had been killed and eighteen or twenty slightly wounded, though not disabled for action.

"After the massacre plunder followed. The dead were stripped nearly naked and thrown into a heap on one side; the wounded were left without having their wounds dressed or water furnished to quench their thirst. It was in truth all that the enemy could do to take care of their own wounded men and convey them with the plunder of the fort and the prisoners they had taken, to their vessels. They were forced to work in hot haste lest the alarmed country should pour its outraged population upon them before they could escape with their booty. They had at least a hundred wounded men, many of whom could not walk, to be transported singly on barrack doors and boards by carriers, four to a man, from the height on which the fort is situated down a rugged, precipitous descent, nearly half a mile to the water side."

The British dead were hurriedly buried, and only the grave of Major Montgomery is positively known. The others were buried outside the walls of the fort and no marks were left to indicate the place of their interment. Such of the prisoners as were able to walk were marched to the river bank, where their names were taken and they were then sent on board the transports lying close at hand. The wounded were loaded into a large ammunition wagon, which the British soldiers attempted to guide down the hill, but the load proved too much for them and, the wagon becoming unmanageable, the men jumped aside, leaving it to pursue its wild course down the hill, until striking a

tree several of its occupants were thrown out and the others suffered untold agony.

The survivors were carried into the house of Ensign Ebenezer Avery near by and were there left, Ebenezer Ledyard being taken as a hostage. The house was set on fire in several places by the British soldiers before they left the town, and it was with great difficulty that the flames were extinguished and the suffering inmates saved from further torture. At least a dozen other houses were fired, including most of those whose owners were known for their loyalty to the cause of the Revolution. "There were burnt at Groton at the same time 1 school house, 4 barns, 2 shops, 2 stores and 12 dwelling houses."*

The following names of the owners of houses burned are from a list in the papers of Colonel Benadam Gallup:

Elihu Avery, Benjamin Chester, Elijah Avery, Esqr. (Ebenezer) Ledyard, Youngs Ledyard, Jason Chester, Captain (William) Leeds, Captain (Frederick) Moore, John Chester, Mica Jefford, Edward Jeffors, Doctor (Amos) Prentis, Esqr., (Thomas) Mumford and Ensign (Charles) Eldredge, Jr.

The sufferings of the prisoners were not ended when they embarked for New York. The small vessels were crowded far beyond their capacity. Some of the men were confined below deck in a vile atmosphere, unfit for human beings to breathe, and they were in some instances subjected to indignities from brutal officers.

Rufus Avery's Narrative** says: "They rowed us down to an armed sloop commanded by one Captain Thomas, as they called him, a refugee Tory, who lay with his vessel within the fleet. As soon as they put us on board the sloop they shut us down in the hold of the vessel, where they had a fire for cooking, which made it very hot and smoky. They stopped up the hatchway, making it so close that we had no air to breathe. We begged that they would spare our lives and they gave us some relief by opening the hatch-

* Battle of Groton Heights, *Allyn*, p. 28.

** *Ibid*, pp. 42-3.

way and letting one or two of us come on deck at a time during the night, but with sentries with guns and bayonets to watch us. They did not give us anything to eat or drink for about twenty-four hours and then only a mess made of hogs' brains that they caught on Groton bank with other plunder. While we were on board Thomas's sloop we had nothing to eat or drink that we could hardly swallow. This continued about three days.

"There were a number of weapons of war where we were placed in the vessel and some of the prisoners whispered together that there was an opportunity to make a prize of the sloop. This somehow got to the officers' ears and they immediately shut us all down in the hold of the vessel. I felt very certain that we would have to suffer, for they seemed so enraged that they appeared to have an intention to massacre us all. They soon got ready and began to call us up on deck one by one. As I came up they tied my hands behind me with strong rope yarns, binding them together and winding the rope yarn so hard as to nearly bring my shoulder blades to touch each other.

"Then they had a boat come from a fourteen-gun brig commanded by a Captain Steel, by name and nature. I was ordered to get over the side of the sloop without the use of my hands, the bulwarks above the deck being all of three feet in height, and then I had to fall into the boat that was to carry us to the brig, and was made to lie down under the seat on which the rowers sat, as though we were brutes about to be slaughtered. After we were put on board the brig we were ordered to stand in one rank beside the gunwale of the vessel, and a spar was placed before us, leaving about one foot space for each man to stand in, with a sentry to nearly every man, with orders to bayonet or shoot any one that offered to move. They kept us in that situation about two hours in the rain and cold, with very thin clothing upon us, and then gave us liberty to go about the main deck, and we were obliged to lie on the wet deck without anything to eat or drink for supper. We were on board the brig about four days and then put on board a ship

commanded by Captain Scott, who appeared very friendly to us prisoners."

Upon their arrival in New York they were placed on board the prison ships, veritable charnel houses! Disease and death was the almost certain fate of all who entered there. The loss of the defenders of Fort Griswold was, according to Allyn (p. 266), eighty-eight killed and fifty-two wounded, one-hundred and thirty out of one-hundred and fifty-six. Twenty-eight were carried away as prisoners, including Ebenezer Ledyard, Esq., taken as hostage and Captain William Coit, captured on the New London side. The loss of the British has never been ascertained. Arnold's official report acknowledged a loss of forty-eight killed and one-hundred and forty-five wounded, of which number three officers are reported as having later died. One-hundred and ninety-three! If of this number twenty-five were killed or wounded on the New London side, it leaves one-hundred and sixty-eight lost in the assault or twelve more than the total number of the garrison, a tribute to the brave and stubborn defence.

Among the gallant defenders old age and youth stood side by side. In the monumental records of Allyn* we find the name of James Comstock, aged 75, and Daniel Williams in the 15th year of his age. Miss Caulkins tells us:** "Thomas, son of Lieutenant Parke Avery, aged seventeen, was killed fighting by the side of his father. Just before he fell, his father, finding the battle growing hot, turned and said, 'Tom, my son, do your duty.' 'Never fear, father,' was the reply, and the next minute he was stretched upon the ground. 'Tis in a good cause,' said the father, and remained firm at his post." William Latham, Jr., a boy of twelve, was allowed to go free.

Sixty widows were made in Groton that day and it is said that so many members of the Congregational Church perished that not enough men were left to administer the communion service at its next celebration.

* Battle of Groton Heights, p. 211.

** History of New London, 1st ed., p. 563.

To quote again from Miss Caulkins:* "The anniversary of the massacre at Groton fort was celebrated for many years with sad solemnity. Within the enclosure of the old wall of the fortress where the victims had been heaped up and the blood flowed in rivulets, sermons were annually preached and all the details of the terrible event rehearsed. In 1782 the preacher was Rev. Solomon Morgan of Canterbury; in 1785 Rev. Samuel Nott of Norwich (that part of Norwich which is now Franklin, where the preacher died May 26, 1852, aged ninety-eight years and four months) and in 1786 Rev. Paul Parke of Preston.

"In the year 1789 Rev. Henry Channing of New London delivered the annual sermon. His text was 'If thine enemy hunger give him bread to eat; if he thirst, give him drink.' Unlike the usual tone of such discourses, which had served to keep alive the remembrance of the country's wrongs, the speaker recommended forgiveness, peace and reconciliation. The British were no longer our avowed enemies; why cherish this envenomed spirit? The actors in that awful tragedy were passing away to their final award: does it become Christians to follow them with their reproaches to another world? Should they nourish the bitter root of hatred in the heart and attribute to a whole nation the crimes of a few exasperated soldiers? Through the effects of this sermon or the diversion of public sentiment from some other cause, the celebrations were discontinued for many years. In the course of time, however, a desire became prevalent—not to revive the embittered feeling of Revolutionary days—but to erect some enduring memorial of the heroism and unfortunate end of the Groton victims.

"A general spontaneous utterance of this wish led to a celebration of the anniversary of the battle day in the year 1825. The orator was William F. Brainard. A grand military parade and a large assemblage of citizens gave effect to the unanimous sentiment then expressed, that a monument should be erected near the scene of the fatal assault. A lottery for the purpose was granted by the Leg-

* History of New London, 1st ed., p. 571.

islature: the cornerstone was laid September 6, 1826, and the monument completed in 1830. It is built of native rock, quarried not far from the place where it stands; is twenty-six feet square at the base, twelve at the top and one-hundred and twenty-seven feet in height. In the interior a circular flight of one-hundred and twenty-eight steps leads to the platform, from whence a fine view is obtained, particularly toward the west and south, where lie New London and the river Thames, the Sound and its Islands."

In the centennial year, 1881, alterations were made to the monument, enclosing the top and increasing the height to one-hundred and thirty-four feet. The following inscription on a marble slab over the entrance sufficiently explains the object of the memorial:

THIS MONUMENT

was erected under the patronage of the State of Connecticut A. D. 1830 and in the 55th year of the independence of the U. S. A. In memory of the brave patriots who fell in the massacre at Fort Griswold near this spot on the 6th of September A. D. 1781, when the British under the command of the traitor Benedict Arnold burnt the towns of New London and Groton and spread desolation and woe throughout this region.

A marble tablet containing the names of the killed was originally built into the masonry of the die on the south side facing the fort, but many years ago, during the making of repairs, it was removed to the inside of the structure.

List of men who fell at Fort Griswold, September 6, 1781

William Ledyard	Daniel Chester	Elnathan Perkins
Lieut. Col.	Richard Chapman	Elisha Perkins
Commanding	Philip Covil	Asa Perkins
Elijah Avery	Elias Coit	Simeon Perkins
Ebenezer Avery	James Comstock	David Palmer
Solomon Avery	William Comstock	Peter Richards
Jasper Avery	John Clark	Captain Adam Shapley
Elisha Avery	Daniel Davis	of Fort Trumbull
Daniel Avery	Samuel Hill	David Seabury
David Avery	Henry Halsey	Nathan Sholes
Christopher Avery	John Holt	Thomas Starr, Jr.
Thomas Avery	Rufus Hurlburt	Nicholas Starr
Simeon Allyn	Moses Jones	Amos Stanton
Samuel Allyn	Eliday Jones	Enoch Stanton
Belton Allyn	Benoni Kenson	Daniel Stanton
Benadam Allyn	Barney Kinney	John Stedman
	Thomas Lamb	Henry Williams

Nathan Adams	Youngs Ledyard	Thomas Williams
John P. Babcock	Daniel D. Lester	John Williams
John Billings	John Lester	Henry Woodbridge
Andrew Billings	Jonas Lester	Christopher W'dbridge
Samuel Billings	Wait Lester	Stephen Whittlesey
Ezekiel Bailey	Joseph Lewis	John Whittlesey
Andrew Baker	Nathan Moore	Sylvester Walworth
William Bolton	Joseph Moxley	Patrick Ward
John Brown	Simeon Morgan	Joseph Wedger
Hubbard Burrows	Edward Mills	(Colored men)
Jonathan Butler	Thomas Miner	Lambo Latham
Frederic Chester	Luke Perkins	Jordan Freeman
Eldredge Chester	Luke Perkins, Jr.	

To these names Allyn* has added:

Jedidiah Chester	Daniel Eldredge	Cary Leeds
	Daniel Williams	

*Names of the wounded paroled and left at home***

"A Particular Account of the Men that were Wounded at Fort Griswold, in the Battle with the British, on the 6th of Sept. 1781, who were Paroled by Captain Bloomfield, and Ebenezer Ledyard Esq. was taken as Hostage to see them forthcoming if called for."

In the presence of Rufus Avery

Lieut. Parke Avery, Jr., lost one eye,	Groton
Ensign Ebenezer Avery, in the head,	"
Amos Avery, in the hand,	"
John Daboll, Jr., in the hand,	"
Ensign Charles Eldredge—knee,	"
Daniel Eldredge, shot through neck and face,	"
Christopher Eldredge, in the face,	"
Samuel Edgecomb, Jr., in the hand,	"
Andrew Gallup, in the hip,	"
Robert Gallup, in the body,	"
Sergeant Stephen Hempstead, in the body,	New London
Corporal (Jehial) Judd, in the knee,	Hebron
Captain William Latham, in the thigh,	Groton
Captain Edward Latham, in the body,	"
Jonathan Latham, Jr., body,	"
Christopher Latham, Jr., body,	"
Frederick Moore, body,	"
John Morgan, in the knee,	"
Jabish Pendleton, in the hand,	"
Captain Solomon Perkins, in the face,	"
Lieutenant Obadiah Perkins, in the breast,	"
Ebenezer Perkins, in the face,	"

* Battle of Groton Heights, pp. 267-8.

** Ibid. pp. 269-72.

Elisha Prior, in the arm,	"
Lieutenant William Starr, in the breast,	"
John Starr, in the arm,	"
Daniel Stanton, Jr., in the body,	Stonington
William Seymour, lost his leg,	Hartford
Ensign Jos. Woodmansee, lost one eye,	Groton
Sanford Williams, in the body,	"
Axel Woodworth, in the neck,	"
Thomas Woodworth, in the leg,	"
Zibe Woodworth, in the knee,	"

*Additional names not on Avery's list, but in that printed by
Mr. Harris*

Samuel Stillman, arm and thigh,	Saybrook
Tom Wansue (Pequot Indian) bayonet stab in neck,	Groton

If to these we add

Edward Stanton, in the body, Stonington
who is in the list of wounded reported by the committee of the Legislature, we have exactly the number (35) reported by Stephen Hempstead as being paroled.

The large proportion* of officers among the killed and wounded is accounted for by the fact that, after six years of war, many men had been in the army or militia and had earned their titles. When the alarm was sounded, the same spirit which had raised them to command at once brought them to the fort as volunteers. They were there prompt for duty. Others were officers of privateers or merchantmen lying in the harbor, whose fearless hearts prompted them to lend a hand in defence of the fort.

Others, both unhurt and wounded, not taken prisoners:

Benjamin Bill, wounded in the ankle,	Groton
Joshua Bill, in the leg,	"
Benajah Holdredge,	"
Samuel W. Jaques,	Exeter, R. I.
Amos Lester, in the hip,	Groton
Cary Leeds, died December 28th,	"
William Latham, Jr., (a boy of twelve who was allowed to go free),	"
Henry Mason, in the leg,	"
Japheth Mason,	New London
James Morgan, fifteen bayonet pricks in back and legs,	Groton
Thomas Mallison,	"
Joseph Moxley, Jr., in the body,	"
Elisha Morgan,	"
John Prentiss, slightly wounded,	New London

* 16 Captains, 9 Lieutenants, 5 ensigns

Prisoners carried off

Sergeant Rufus Avery	Walter Harris
Caleb Avery	Kilburn Jeremiah Harding
Peter Avery	Ebenezer Ledyard (Hostage)
Samuel Abraham	William Latham
Joshua Baker	Jonathan Minor
Reuben Bushnell	Isaac Morgan
Capt. William Coit (taken on New London side)	Isaac Rowley
Charles Chester	Lieutenant Jabez Storr (of Fort Trumbull) Saybrook
Nathan Darrow	Corporal Josiah Smith
Elias Dart	Halsey Sanford
Levi Dart	Solomon Tift
Gilbert Edgecomb	Horatio Wales
Daniel Eldredge	Thomas Welles
Ebenezer Fish	

The following inscription was originally on the monument:

"Zebulon and Naphtali were a people that jeopardized their lives unto the death in the high places of the field." Judges V, 18.

These names deserve to be perpetuated in history and will serve as an inspiration to generations yet unborn. These men counted their lives not dear when the liberties of their country were at stake, but freely gave their all in defence of their homes and families. All honor to them!

In December 1781, the General Assembly was memorialized to enact some measures for the relief of the sufferers at Fort Griswold:*

"To the Honorable the General Assembly of the State of Connecticut, to be convened at Hartford (by adjournment) in the 10th day of January Anno Dom. 1782.

"The Memorial of the subscribers Inhabitants of the Town of Groton & Towns adjacent, humbly sheweth—

"That in the late attack made by the Enemy upon the towns of New London and Groton & the public Fortresses therein, they were induced upon the most humane & disinterested motives, in the moment of an alarm, to enter as Volunteers into Forts Trumbull & Griswold under their late amiable Commander—

"That the Memorialists tho. they have (thro. the hand

* Battle of Groton Heights, Allyn, p. 121.

of heaven) hitherto survived the Conflict & Inhuman Carnage which ensued, yet they have suffered more or less from wounds & Contortions all that Rage & Cruelty could inflict short of Death.

"That they cant expect your Honors to fully compensate for all the pains and distresses they have undergone, which cannot be measured, yet in as much as they have made so great a Sacrifice out of regard to their Country & in Defence of the State, they humbly beg leave to hope your Honors will stand fully justified in directing an inquiry of the particular Case, Circumstances & Sufferings of each of the Memorialists & thereupon to grant them such Relief as your Honors may think consistent with justice & Humanity & they as in Duty bound shall pray.

John Morgan third
Charles Eldredge Junr.
Daniel Stanton Junr.
Edward Stanton
Park Avery Junr.
Cary Leeds
John Starr
Elisha Prior

Joseph Woodmansfee
John Daboll Junr.
Christopher Latham Jr.
Isaac Morgan
Samuel Edgecomb Jr.
Daniel Eldredge 1st
Edward Latham
Saml. Abraham

"Decb. 1781

"In the Lower House

"On this Memorial Samuel Mott and Rufus Lathrop Esqr. (Robert Crary was afterwards added to the committee and signed the report—C. R. S.) are appointed a committee to inquire into the Matters set forth therein and similar Cases, and what they shall find to report to the General Assembly to be holden in Hartford in May next."

"Test Jedediah Strong Clerk

"Concurred in the Upper House

"Test George Wyllys Secy."

This committee evidently took time to carefully examine into the cases brought to its attention, as its report was not made until the January session in 1783 (the report stating that the committee was appointed the previous October) when it reported that the following persons remained in a crippled and debilitated condition:

Ensign Charles Eldredge, of the militia,
 John Morgan, 3rd, a volunteer,
 Ens. Joseph Woodmansee, a volunteer,
 Capt. Solomon Perkins, a volunteer,
 Andrew Gallup, a soldier of the garrison,
 Lieut. Park Avery, a volunteer,
 Sergt. Daniel Eldredge, a volunteer,
 Zibe Woodworth, a soldier of the garrison,
 Stephen Hempstead, a Sergt. of the garrison of Fort Trumbull,
 wounded in Fort G.
 Edward Stanton of Stonington, a volunteer,
 Jehiel Judd of Colchester, a corporal in the Company of Artillery in
 Fort Griswold,
 Sanford Williams, a soldier of the garrison,
 William Seymour of Hartford, a volunteer.

The men mentioned in the above report were granted pensions varying from £3 to £20 per annum.

On June 13, 1791, the town "Voted—That Ebenezer Ledyard, Esq. be agent for the town to appear before the committee appointed by the General Assembly (to sit at Hartford) to look into the losses by the several towns in the State by the enemy's burning etc. to represent and lay before said committee the losses the inhabitants of said town of Groton have sustained by the enemy's burning during the late war."

The following action resulted:*

"General Assembly May session A. D. 1792. Resolved by this Assembly, That there be and hereby is released and quitclaimed to the sufferers hereafter named, or their legal representatives when they are dead, and to their heirs and assigns forever, Five hundred thousand acres of the land belonging to this State, lying west of the State of Pennsylvania and bounded northerly on the shore of Lake Erie . . . to be divided to and among the said sufferers and their legal representatives where they are dead in proportion to the several sums annexed to their names."

The list of beneficiaries in Groton is as follows:

	£	s.	d.
Amos Avery	12	2	2
Prudence Avery	270	14	8
Thankful Avery	263	18	8
Rufus Avery	132	18	4
Lydia Avery	157	12	1

* Battle of Groton Heights, Allen, p. 147.

Latham Avery	103	5	6
Ebenezer Avery	30	0	4
Phebe Avery	2	2	0
Peter Avery	4	13	0
George Avery	8	8	2
Elisha Avery	10	14	5
Hannah Avery	15	6	6
Elizabeth Avery	2	6	0
Benjn. Avery	3	19	0
Caleb Avery	7	0	6
Ezekiel Bailey	2	19	5
James Bailey	2	10	0
Stephen Billings	74	6	7
John Brown	29	5	8
Simeon Chester	8	15	0
Samuel Chester	10	6	6
Eldridge Chester	6	11	0
Jedediah Chester	21	13	2
Benjamin Chester	442	3	0
Benjamin Chester as executor	300	15	0
Charles Chester	0	15	5
Daniel Chester	19	15	6
Jason Chester	20	18	0
Esther Conklin	39	1	6
Nathan Darrow	9	1	1
Mary Dodge	14	6	0
Charles Eldredge, Jr.	755	6	7
Daniel Eldredge	4	14	0
Sergt. Daniel Eldredge	1	1	9
Andrew Gallup	14	8	0
Robert Gallup	11	6	6
Thomas Griffin	3	8	0
Jonathan Havens	11	9	0
John Hicks	7	8	0
Ruth Holliday	43	11	3
Edward Jeffrey	158	5	4
Alexander Kidd	9	5	11
John Latham	94	18	9
Capt. Edward Latham	4	8	7
Capt. William Latham	45	2	2
Lydia Latham	92	4	6
Jonathan Latham	3	4	8
Mary Latham	4	0	0
Elizabeth Latham	15	12	6
W. A. Latham	36	19	0
Ebenezer Ledyard, Esq.	1151	3	4
Bridget Ledyard	397	14	5
Youngs Ledyard & Co.	75	0	0
Benj. & Caleb Ledyard	200	0	0
Anne Ledyard	142	7	10
William Leeds	360	7	8
Anne Leeds	57	15	2
Benajah Lester	0	2	7
Thomas D. Lewis	0	13	10
Rebecca Miner	1	6	11
Henry Mason	27	18	3

Prudence Miner	17	19	10
Elizabeth Moore	62	10	9
Nancy Moore	30	10	2
Mary Moore	10	15	6
Frederick Moore	269	2	0
Elisha Morgan	7	13	0
Joshua and Isaac Morgan	4	10	0
Thomas Mumford, Esq.	604	16	0
Abigail Palmer	6	19	4
Amos Prentice, Esq.	566	1	6
Elisha Prior	34	12	11
Alexander Reed	60	18	1
Thomas Starr	1	1	6
John Starr	0	19	6
Nathaniel Seabury	3	18	0
Elizabeth Seabury	177	11	0
Thankful Stanton	0	8	9
Sarah Stedman	0	14	2
Jacob Sholes	0	9	9
Nathan Sholes	0	15	3
Lucretia Sholes	4	9	0
James Smith	6	2	0
Shoram (Negro)	6	9	0
Benjn. Vose	6	8	6
Experience Ward	2	19	5
Samuel Walworth	10	11	6
Eunice Williams	15	9	0
Peter Williams	27	7	6
Daniel Williams	7	13	0
Christopher Woodbridge	1	3	0
Ezekiel Yerrington	2	7	6
	<hr/>	<hr/>	<hr/>
	£7712	14	10

"Comparatively few of the New London sufferers received any benefit from the land," says Allyn. "Many of the smaller rights were disposed of to speculators for nominal sums, and all were so far from the then civilized world that much of the land was left unoccupied until, the grantee being dead and the title lost sight of, the land was sold for taxes."

By enactment of the General Assembly at its May session in 1842 the title to Fort Griswold was ceded to the United States Government. On June 6, 1902, Congress granted to the State of Connecticut the right to occupy, improve and control the Fort Griswold tract for the purpose of a public park, but reserved to the United States the fee in said tract and the right to resume possession for public defence or otherwise. On June 22, 1903, the General As-

sembly accepted the tract and appropriated the sum of two hundred and fifty dollars per annum for a caretaker, which sum was increased two years later to five hundred dollars. Seven commissioners were appointed by the Governor to hold office for two-year terms (except that the regent of the Anna Warner Bailey chapter, D. A. R., was to be a member) and they were charged with the care of the property. The appearance of the grounds and surroundings are in every way creditable to the commission and to the State. By purchase and by gift the original area of the fort has been increased from $4\frac{3}{4}$ acres to about $13\frac{1}{2}$ acres.

The Battle Centennial

The centennial observance of the battle on September 6, 1881, was a notable occasion. Two years before the event the Groton Monument Association appointed a committee to cooperate with any other committees and make arrangements for the One-Hundredth Anniversary of the Battle of Groton Heights. This committee consisted of C. L. Avery, R. A. Gray and Frederic Bill. On the same day John J. Copp, Daniel C. Rodman, John B. Getchell and Braddock M. Chester were appointed a committee by a mass meeting, for the purpose of asking the cooperation of the mayor and citizens of New London and the authorities of Ledyard in the preparations for the celebration. To these joint committees were added local committees representing Groton, New London, and Ledyard, and at a meeting of all the committees held on November 12, 1879, was organized

The Groton Heights Centennial Committee

J. George Harris, President.
Benjamin Stark, Vice President.
William H. Potter " "
John Brewster " "
John J. Copp, Secretary.
Christopher L. Avery, Treasurer

At a later date the list of vice presidents was increased by the addition of the names of

William H. Barns Asahel Woodward Robert A. Gray



SOLOMON TIFT
Last survivor in Groton of the Fort Griswold massacre

Jeremiah Halsey	Elisha H. Palmer	William Whaley
Jedediah Huntington	William H. Hayward	Jeremiah K. Andrews
Richard A. Wheeler	Charles P. White	Charles T. Williams
Thomas L. Shipman	James M. Peckham	N. R. Gardner
Enoch F. Burr	Chester W. Prentis	D. H. Nevins
Daniel Chadwick	Nehemiah C. Cook	

This committee, aided by various sub-committees, undertook the task of arranging for a suitable celebration of the event. They secured from the State of Connecticut an appropriation of \$3,000 and an order for the parade of the entire militia force of the State. From the United States Government they received \$5,000 for the improvement of the monument and grounds and \$5,000 for the celebration of "the 6th of September in a manner befitting the garrison's heroic devotion to duty and the present peace, prosperity and greatness of the Commonwealth."

The various sub-committees, having in mind the carrying out of such a worthy object, vied with each other in doing all possible to make the affair a notable success. The aid of the ladies was invoked and they gathered together the Ladies' Loan Exhibition, which added much to the enjoyment of the occasion, serving as an object lesson of the days of our ancestors.

The day of the celebration—September 6, 1881—will long be remembered as the "yellow day." A peculiar condition of the atmosphere gave a yellow tinge to all objects, and so darkened all nature that fowls went to roost at noon and it was second only to the dark day of May 19, 1780. Notwithstanding this the programme arranged for the day was carried out in its entirety as follows:

1781

1881

Programme
of the
Centennial Celebration
of the
Battle and Massacre of Groton Heights
and the
Burning of New London

"If I must this day lose honor or life,
you, who know me best, can tell which it will be."

TUESDAY, SEPTEMBER 6.

I

A. M.

Re-Enactment of Military and Naval Scenes of 1781
Rear Admiral R. N. Wyman, U. S. N.,
 commanding the North Atlantic Squadron
Brigadier Gen. Stephen R. Smith,
 commanding Connecticut National Guard
Major John A. Darling, U. S. A.,
 commanding United States Troops.

II

P. M.

Pavilion, Groton Heights, 2 o'clock

1. Music—Overture by Military Band.
2. Prayer—By Rev. Jared R. Avery.
3. Music—"The Star Spangled Banner."
 Sung by a Chorus of School Children of
 New London and Groton.
4. Oration—By Hon. Joseph R. Hawley.
5. Music—Keller's American Hymn.
 By the Chorus of School Children.
6. Poem—By Rose Terry Cooke; read by Rev. T. J. Lee.
7. Music—"My Country, 'tis of Thee."
 By the Chorus.
8. Music—By Military Band.

III

In the Evening a Display of Fireworks
At Fort Griswold, Mid-River, and Parade, New London.

"I only regret that I have but one life to lose for my country."

NATHAN HALE MEMORIAL DAY

WEDNESDAY, SEPTEMBER 7

I

A. M.

Procession of Military and Civic Bodies

II

P. M.

Pavilion, Groton Heights, 2:30 o'clock

1. Music—Overture by First United States Artillery Band.

2. Prayer—By Rev. John P. Taylor.
3. Address—Upon Nathan Hale.—By Rev. Edward Everett Hale.
4. Music—By Military Band.
5. Address—By Rev. Leonard Woolsey Bacon.
6. Music—By Military Band.
7. Addresses—By distinguished visitors.
8. Old Hundred—By Audience and Band.
9. Benediction.

III

Gala Display on Naval Vessels, Yacht Fleet,
General Illumination of New London,
Groton and the Harbor

Allyn says of the celebration: * "The first day of the centennial celebration was a grand success in every respect. There was not a suspicion of failure in any feature of the programme. Everything went as smoothly as though it had been carefully rehearsed for months." The crowds in attendance were variously estimated at from 30,000 to 100,000. Every kind of conveyance was utilized and all roads led to Groton that day. The sham battle in defence of New London occupied the forenoon, after which the crowd moved to Groton, where was re-enacted the assault on Fort Griswold and its defence. The spectacular effect was marred by the atmospheric conditions, but the engagement was carried out along the lines of the battle of 1781 and was voted by all to be a magnificent success. After the engagement the invited guests were served with a collation in the guests' tent and then proceeded to the pavilion and the formal exercises of the day were carried out, Mr. J. George Harris, chairman of the committee, presiding. The oration by General Joseph R. Hawley was a masterly production and the remarks by Congressman John T. Wait and by Lieutenant General William T. Sherman added to the interest of the occasion. A large detachment from the fleet of United States men of war, and the presence of all the militia of the State, with the Governor and his staff at the head, made an impressive military appearance and helped in the reproduction of the events of 1781.

* Battle of Groton Heights, 1882, p. 316.

CHAPTER XIII

WAR OF 1812

THE WAR OF 1812 found Groton in the same condition as most of the maritime towns of New England. The wars in Europe with the various "orders in council," "decrees," blockades and other restrictions combined with embargoes at home to place the shipping interests in a very precarious position. The war was not popular in New England but in no part of it was it so unpopular as in Connecticut. The Governor of the State refused to put the militia under the command of United States officers.*

When the Government called for troops to march to Canada, Governor Griswold declared the call unconstitutional. "He declared that the three reasons for calling out State militia did not exist: there was no invasion, there was no insurrection, there was no failure to execute the laws of the United States."** New England desired a strong navy, which was opposed by the West and South, so divided counsels prevented due preparation for the war. The records show that for three months or more in 1813 the militia were on duty at Groton and New London.†

Fort Griswold was hastily prepared for defence by a company of volunteers under command of Major Simeon Smith of New London.‡ The moving cause of these efforts was the appearance off the coast of a large blockading squadron, and from that time until the end of the war the vigilance of the fleet was unceasing, as was also the in-

* History of the United States, Bryant, Vol. IV, p. 229.

**History of North America, Vol. XII: Growth of the Nation, 1809-1837.

† Connecticut Militia, War of 1812, Adj. Gen.'s Office, 1889, Stevenson, p. 80.

‡ History of New London, Caulkins, 1860, p. 631.

genuity of our Groton ancestors in devising ways and means of outwitting the blockade.

It was during the excitement caused by the appearance of the blockading squadron that the incident occurred which made Anna Warner Bailey, "Mother Bailey," famous. "The inhabitants of Groton village were all in confusion removing their effects,* when a messenger from the fort was sent among them to collect flannel to be used as wadding for the guns. Most of the portable goods having been sent off, he was unsuccessful in his search until he encountered Mrs. Anna Bailey, a warm-hearted, prompt and impulsive woman, who instantly divested herself of her flannel petticoat and heartily devoted it to the cause. It was carried to the fortress, displayed at the end of a pike and the story told to the garrison, who cheered the banner with great enthusiasm. 'The Martial Petticoat' and its partisan donor have ever since been renowned in our local annals. Mrs. Anna Bailey died January 10, 1851, aged ninety-two years." Her husband, Elijah Bailey, a Revolutionary soldier, was appointed postmaster at Groton by President Jefferson and held the office for forty years.

An incident which occurred on the eve of the war with Great Britain is worthy of record here as showing the state of morals at the time. The frigate *President*, Commodore Rogers, and the frigate *Constitution*, Captain Hull, spent the winter and spring of 1811 in the harbor of New London. Commodore Rogers, with a view of improving his young midshipmen in mathematics, secured the services of Nathan Daboll, Sr., to give instruction in that branch, one half of the middies alternating each day. Two of the men became involved in an altercation concerning a supposed indignity offered by one to a woman in company of the other. Midshipman Brailsford, a hot-blooded South Carolinian, challenged Midshipman Fowle to a duel which took place at a secluded spot near Westerly, across the border in Rhode Island.

* History of New London, Cautkins, 1860, pp. 631-2.

Mr. Denison thus writes of the affair:* "In 1811, while the frigate "Constitution" lay in New London, two midshipmen became so piqued at a ball on account of a certain woman, that a challenge was passed and accepted. To evade the vigilance of the authorities, the parties selected Westerly as their field of honor, it being just across the boundary of Connecticut. It was in February. The principals and seconds came in two sleighs and drove at high speed. They stopped for a few moments at the public house kept by Paul Rhodes. They then drove to the top of the hill, now the large quarry, and passing the meeting house, a little distance northeast, on the west side of the road, on land lately owned by Mr. Charles Vose, measured their distances and took their positions.

"The names of the principals were Brailsford and Fowle, The first was a small, unlovely appearing, evil-minded man, by birth a Carolinian. The latter was a man of fine looks, pleasant manners and gentlemanly character. He was a native of Watertown, Massachusetts. The sad moment of action came. At the appointed signal both discharged their pistols. Brailsford was slightly touched, Fowle received a bullet in his groin, which also carried a portion of his dress into the limb.

"He was too severely wounded to be carried to New London. The parties brought him into the village and cared for him at the house—then an inn, on the Connecticut side of the river—kept by Mrs. Abby Thompson, where they were obliged to leave him. He was attended by Doctor Coltin, the assistant surgeon of the ship, and also by the physicians of this vicinity. His distressed father also visited him. His case elicited much sympathy. The wound was mortal. After a week or more he was carried to New London. He lived about three weeks from the fatal hour. His grave is at Groton Bank in the Fort Griswold Cemetery and is marked by a monument. His heartless antagonist was degraded from the service and rumor says he was

* Westerly and Its Witnesses, p. 202.

finally drowned from a schooner on the coast of North Carolina."

It is said that Commodore Rogers was very much shocked at the affair, but that Captain Hull, under whose immediate command these unfortunate youth happened to be, merely remarked with an oath that he wanted no cowards around him.

Up to the time of the war of 1812 there had been no defensive work at the eastern end of Groton, but at the outbreak of this conflict the need of some protection was felt. The village of Mystic had already grown to a size that attracted the attention of Commodore Hardy's blockading squadron, perhaps the more so because of the enterprising character of its inhabitants. It would seem that nature had provided a fortress, small to be sure, but admirably adapted for the purpose, in a high ledge of rocks, abruptly rising from the river bank at the southern extremity of the village. On the top of this ledge a rampart was constructed in 1813, by volunteers from the whole community, and is said to have been a very creditable piece of military engineering. It was christened Fort Rachel and was equipped with a four-pounder, which was sufficient defence against the barges which the enemy sent into the river from time to time.

The name is said to have been given in honor of an old woman who lived near at hand and was gifted in the telling of fortunes. Favored with a gift of speech, she was social and a prime favorite with young and old, and it is said that her name, given at first in a spirit of fun, became the permanent name of the fortification.

Sentinels were maintained in the fort from the time of its completion until the end of the blockade, and in the fall and winter of 1814, after the battle of Stonington, a militia guard of fifteen men were stationed there. Their names as shown by the records* were as follows:

Roswell Packer,	Captain
Nathan Rathbun	Corporal
George Packer,	Corporal

* Connecticut Militia, War of 1812, Adj. Gen.'s Office, 1889.

David Burrows
Elam Burrows
Oliver Dewey
John Fish
Nathan Fish, Jr.
Josephus Fitch

Nathan Haley
Charles Packer
Elam Packer
Eldredge Wolf
Brutus Woodman (cy?)
Brutus Woodward

These men were quartered in the house of Elder Jonathan Miner, afterward the residence of the late Abel Eldredge. Rev. Frederick Denison in "Historical Leaves"* has given us a large amount of matter pertaining to the War of 1812, most of which was gleaned from survivors and of which we are permitted to make free use.

"In the spring of 1813, after the British Fleet, under Commodore Hardy, made its appearance in the Sound, all coast trade was at once cut off, and the country was thrown into embarrassment and indignation. A few bold spirits, however, ventured to run their trade through the midst of the hostile squadron. One of these, Captain Jesse Crary of Mystic, in the sloop Fox was surprised and captured. The Fox was a fast sailer and so she was used by the British in making havoc along the coast; by means of her, in the short space of two weeks, the enemy captured twenty-seven American sails.

"Captain Crary, having escaped from his captors himself, returned home and immediately planned the recapture of his vessel. To this end, the sloop Hero was fitted out from Mystic with a privateer's commission and manned by the following bold spirits:

Ambrose Burrows,	Captain
Jeremiah Haley,	1st Lieutenant
Perez Woodward,	2nd "
Simeon Haley,	Prize Master
Paul Burrows,	Sailing Master
Avery Brown,	Boatswain
Edward Tinker,	Gunner
Alexander Latham,	Surgeon
James Burrows,	Drummer
Charles Packer,	Steward
Hubbard Packer,	Cook
Nathan Burrows,	Cook's Mate
Jesse Crary	Abel Fish
Ezekiel Tufts	Dean Gallup
Lemuel Burrows	Nicholas P. Isaacs

* Mystic Pioneer, May 14, 1859, et seq.

Elisha Packer
Jeremiah Shaw
James Sawyer
Nathan Eldredge

Thomas Eldredge
Nathaniel Niles
John Holdredge
Benjamin Ellison

John Appelman

"Provided with a four-pounder, small arms and ammunition, the *Hero* sailed to New London and received her commission. She expected to find the *Fox* off in the vicinity of Block Island, the headquarters of the British squadron. On leaving New London, she convoyed six or eight trading vessels waiting in New London harbor for the protection of an armed friend, on nearly to Point Judith, and then turned to search for her game.

"Before coming up to Block Island she discovered the *Fox* standing in towards the land, under double reefs. The wind was strong from the northwest. On came the *Fox* until she approached within about two miles of the *Hero*, when, suspecting a Yankee idea, she suddenly tacked ship and ran off. The *Hero*, now on her lee, gave chase. Both sloops, true to their Mystic origin—both were built by the famous ship carpenter, Eldredge Packer—were sprites on the wave. The sailing was smart. But the *Hero* had a little the smoother keel.

"The *Fox* was furnished with two brass six-pounders. But from the angle of her decks in her flight—the *Hero* keeping on her lee—she could not bring them to bear on her pursuer. She could only use smallarms. The *Hero* returned the fire with small arms and her four-pounder. The skirmish took place about ten miles southeast of Block Island, with the British squadron in sight at the southward.

"The speed and guns of the *Hero* soon compelled the *Fox* to change her hand. She attempted to wear round to bring her guns to bear upon the *Hero*. Small arms were now playing with great activity. But as the *Fox* wore around the *Hero* came pounce upon her and ran her bowsprit into the *Fox*'s mainsail. The vessels now grappled and had the fight hand to hand. The whole battle was short, occupying not more than thirty minutes. The gun of the *Hero* tore away a part of the *Fox*'s mainsail and cut her shrouds. The

Hero's men now rushed on board the Fox and completed their victory.

"On board the Hero, Thomas Eldredge was wounded through the arm. On board the Fox, two were slightly wounded. The Fox was manned by Lieutenant Claxon, belonging to the Ramillies, a quartermaster, a midshipman and twelve men.

"The skirmish ended just in the evening. The Hero with her prize and prisoners now made towards the land. The next morning, while the British ships were standing in toward the land, in hot pursuit, the Yankees passed Watch Hill and came in triumph into Mystic River. It was Fast Day, but the visitors were not, it is presumed, excessively abstemious in respect to what was good to eat or to drink."

Soon after the recapture of the "Fox," another encounter with the British blockading Fleet occurred near the mouth of the Mystic River. The Sloop "Victory," Captain Jeremiah Haley, en route from Providence to New York, was forced to take refuge in the Mystic River, where she grounded near Ram Point. Her plight was discovered about the same time by the British and by the Americans. As barges were putting out from the blockading fleet, friends of Captain Haley were manning the smack "Charleston" and arming her with a four-pound cannon and the small arms taken in the "Fox," together with powder and balls.

The Groton men concerned in this affair were Silas Burrows, Henry Holdredge, Guy E. Burrows and Ambrose H. Burrows. These men, with seven others from the Stonington side of the river, were soon on board the "Victory," prepared to give the enemy a warm reception. A sharp encounter on the deck of the "Victory" resulted in a complete victory for the Americans.

Among the activities of the year 1814 we should not overlook the cruise of the barge "Yankee."

"During the year 1814, while the inhabitants of Mystic were being sorely vexed by the English blockade of the coast, they meditated and carried into effect various meas-

ures of offence as well as defence. While they sometimes suffered the loss of valuable property by the English cruisers, they determined, if possible, to indemnify themselves by seizing British prizes. The barges of the enemy, in their depredations, had even ascended Mystic River as far as Pine Hill, since the property of the bold Mystic men was especially courted by the enemy. The Yankees, however, were not to be outdone in diligence or daring.

"A barge, named the 'Yankee,' forty-two feet long, a double-banked galley mounting twelve oars, built by Max A. Rogers, in Waterford, after having acted as a privateer out of New London, was purchased by Mystic men for six hundred dollars, and properly armed and furnished for her former business. She was manned, first and last, so far as we have been able to gather the names, by the following courageous company:

Lemuel Burrows,	Captain
Amos Wheeler,	Lieutenant
Peter Washington,	Boarding Master
John Park,	Pilot
Nathan Eldredge	Abel Eldredge
James Sawyer	William Wilbur
Dudley Packer	George Bennett
Henry Bailey	Havens Sawyer
Eldredge Wolf	George Wolf
Allen Holdredge	Peter Baker
Roswell Packer	Ezekiel Tufts
Robert Deuce	Nathaniel Niles
Elam Eldredge	

"The first cruise of the 'Yankee' resulted in the capture of the sloop Nancy on the south side of Fisher's Island. The sloop was loaded with shellfish and was not a valuable prize, bringing hardly two hundred dollars.

"On a second expedition the 'Yankee' passed to the westward until she came near the mouth of the Connecticut, when she was fired upon from the shore under the suspicion that she was an English barge, which appearance she purposely maintained. Then standing over towards Long Island, she discovered, near Plum Island, a sail that attracted her attention. This proved to be the sloop George,

professedly loaded with salt and bearing papers from New London to New Haven.

"The Yankee in approaching the George passed as an English barge and boarded her without resistance, as she was in possession of the English. She proceeded to examine her papers. These all seemed to be correct. The sloop also appeared to be laden with salt. The Yankee's crew, however, entertaining a little suspicion of double-dealing, entered her hold and began to thrust their swords and ram-rods into the salt, when lo, their weapons met with obstacles. Removing the salt a little, boxes and trunks appeared.

"The truth was the George was an English smuggler. She had just been into Gardiner's Bay and taken from an English prize-ship this load of dry goods and covered them with salt as a ruse in case she should fall in with barges that might question her character. Her papers also were intended to aid in the deception. The Yankee now revealed her true character. The sloop was seized as a prize and put under sail for Mystic River. Her crew, with the exception of the supercargo, were put on board the Yankee, while Captain George Wolf and Abel Eldredge were put on board the sloop as prize masters.

"The goods thus taken consisted of silks, calicos, cloths, some block tin, medicines and the like. For safety they were removed to Head of Mystic and deposited in the warehouse of Jedediah Rogers, where they were finally sold at auction for the snug sum of about six thousand dollars.

"The Yankee next made an expedition to Buzzard's Bay and the Vineyard Sound. On her way she enjoyed some amazing scenes by overhauling boats that were trading with the English ships. Peter Washington, being an Englishman (having escaped from the English and taken an American name) and having something of a naval uniform, carried a good English aspect, and secured from the trading boats such articles as pleased the palate of the Yankee's crew.

"On landing in Quick's Hole in the Vineyard Sound, the Yankee was hailed on the dock by a Mr. Stevens, an old

man, who was a little animated by the spirits imbibed, with the salutation, 'Welcome my friends, the British! my name is old Britain.' The Yankee returned the cordial compliment. The old man seemed to own the premises thereabouts and had a long flagstaff erected, indicative of his loyalty to John Bull, with a signal flying bearing the word 'Yorktown,' the name of an American vessel lately captured by the English.

"Lying near the dock was a sloop just loaded with hay and provisions for the English ships 'Nieman' and 'Endymion.' The sloop had a license from the English admiral to carry on her trade and wore a false name. Her real name was the 'Abby.' The Yankee now threw off her English guise, captured the 'Abby' and bore her away to Mystic.

"A fourth vessel overhauled by the Yankee was a sharp schooner found near the east end of Fisher's Island, loaded apparently with corn and flour. The schooner was examined and, being found with American papers of seeming good character, was suffered to pass. Afterwards, however, she was captured in Newport and found to be similarly situated with the sloop 'George.' She was a valuable prize, her goods selling for about thirty thousand dollars."

The Ruse at Long Point

"On the 12th of August, 1814, the next day after the signal repulse of the English at Stonington, the victorious Yankees, as if not satisfied with their noble defence of the borough, and the injury they had done to the British ships, planned to decoy a barge from the ships lying off the Hummocks, and to capture her. To this end a plot was laid by Captain Eldredge Packer, and others of kindred daring, which was as follows:

"First, a few squads of militiamen were detailed from the companies then near Mystic, lately called out for the defence of Stonington, and were put under the command of Captain Packer. They were detailed as volunteers and the company numbered about eighty men. They were

marched down behind the hills and through the woods to Long Point, where they were secreted behind the eastern bank of the Point, ready to act upon a given signal.

"Captain John Barber was stationed in a concealed spot near a large rock, where he could look out upon the Sound towards the ships, to watch the movements and to give Captain Packer and his men the given signal. Meanwhile, not knowing but the barge might be decoyed into the mouth of the Mystic River, or that the victors might be pursued by a second barge, Captain Jonathan Wheeler, with the regular company under his command, was stationed on the west bank of what is now called Lighthouse Point.

"Second, a large fishing-boat with a sail resembling the present Block Island boats was obtained and taken to the mouth of the river, where she was voluntarily manned for the errand by Simeon Haley, captain, Paul Burrows, Henry Park, Peter Washington and Ezekiel Tufts.

"The boat now sailed out around Long Point and made as if she were bound westward on business. She was soon spied by the English ships, and a barge from the bomb-ship 'Terror,' with fourteen men commanded by Lieutenant Chambers, was sent to overhaul her. The boat at first turned as if to run up to New London, and then, in her apparent fright and confusion, turned as if to escape into Mystic River. While tacking and filling and rowing withal, as if for life, the barge was fast coming up to her.

"Finally, as if in despair, the boat with full sail and bending oars ran straight on to the east beach of Long Point and her men fled over the bank. The barge was hard upon her heels and intent upon seizing the boat as probably loaded with something valuable.

"As the barge touched the beach, Captain Barber rose up and waved his sword as the signal to the men in ambush. Instantly Captain Packer and his men rose up and, firing on the barge, demanded her surrender. Lieutenant Chambers stood firmly yet evidently confounded. Resistance was in vain. The lieutenant simply remarked: 'I have heard

of Yankee tricks, but this is the first that I have experienced.'

"Unfortunately the fire of some of Captain Packer's men was too low. One man, a Scotchman, was killed by a shot through the head and two men were wounded.

"The prisoners and the barge were immediately brought up to Mystic. The Scotchman was buried with military and religious services—with dirgeful fife, muffled drum and fervent prayer. His body was laid in the northwest part of the old Packer Cemetery, under an apple tree which is still standing, (1859). The generous honors paid to the unfortunate marine, falling thus alone in the service of his country far away from his native land, and paid, too, by his country's enemies, most deeply affected the heart of Lieutenant Chambers, who was, indeed, a gentleman, and a brave and generous officer.

"The wounded men were taken to the house then standing, where now stands the residence of Joseph Avery. The men were so tenderly and faithfully cared for that they remarked 'that they wished they might always remain wounded, for they never in their lives fared so well.'

"When the prisoners were exchanged, the citizens of Mystic presented to Lieutenant Chambers a purse of one hundred dollars in consideration of his gentlemanly and officerly conduct.

"The captors received twelve hundred dollars for the barge and fourteen hundred dollars for the prisoners."

As the cords of the blockade drew tighter the efforts of the restless Yankees were redoubled to find means of outwitting the British and retaliating upon them for the losses sustained. In the spring of 1814 several attempts were made by bold spirits under the command of Captain Jeremiah Holmes to explode torpedoes under the blockading ships, and in one instance the purpose was nearly accomplished. The following Groton men were associated with Captain Holmes in this hazardous enterprise: George Wolf,

John Rathbun, Allen Holdredge, Abel Eldredge, Daniel Burrows, Ezekiel Tufts, Elam Eldredge and John Park.

Owing to an unfortunate combination of tide and stiff working gear, the first torpedo was lost. The second attempt was directed against the seventy-four gun ship "Ramillies." From their rendezvous up the Thames at dead of night the boat with her daring crew passed out by Eastern Point around the "Ramillies," between her and a prize ship that lay under her wing, and came up to the northwest of her and dropped anchor. After paying out the torpedo for a distance the boat lifted her keel and attempted to glide across eastward towards the land so as to swing the engine against the ship. The wind was fresh from the northwest and the tide was strong in ebb.

This so deceived the boat that in passing across in the darkness she unconsciously drifted down so near the bows of the "Ramillies" that the operators could even see the sails furled on the ship's jib-boom. The boat instantly hauled up to windward and anchoring began to haul in upon the torpedo. But this movement soon brought the engine up near the ship's bows, when the warp caught in the ship's cable and an unexpected strain upon one arm of the cross bar caused an immediate explosion of the torpedo.

The effect was terrible, and hogsheads of water were thrown into the ship's foretop. In an instant, almost, a storm of musketry was poured from the ship's deck on every side in hope of reaching the daring operators. In another instant signal lanterns were run up in all the rigging as an alarm to the other ships. Then followed hot and repeated discharges of the ship's guns. But all was in vain. The adventurers had fled, though not without imminent peril from the ships and also from the shore; for as they neared the land in the vicinity of Eastern Point, they were fired upon by the sentry and the shot struck among their oars.

Had the plot succeeded in disabling the "Ramillies," Commodore Decatur, who had all things ready, would have run down with all his force and given battle to the remain-

ing ships, and so have fought his way out to the open sea. On June 1, 1813, Commodore Decatur, in command of the frigates "United States," "Macedonian" and sloop of war "Hornet," in attempting to escape from New York via Long Island Sound was chased into New London by a superior force and was closely blockaded there until the close of the war. Commodore Decatur did not rest easy under his enforced idleness but made several attempts to escape. On the night of Dec. 12, 1813, all things were in readiness for the ships to sail. The night was dark, the wind was fair, but before the hour fixed for sailing Decatur was notified that "blue light" signals were seen on both sides of the harbor, notifying the enemy of the proposed sailing, which in consequence was called off.

That such signals were given was denied by the citizens of Groton and New London, but there is no doubt that Commodore Decatur firmly believed that some treacherous individuals betrayed his plans to the enemy.

On the 26th of September, 1814, at the island of Fayal in the Azores, took place the last notable engagement of the war, one which has a romantic interest for the town of Groton. It was the fight between the privateer brig "General Armstrong" and a British fleet consisting of the ship of the line "Plantagenet," the frigate "Rota" and the sloop of war "Carnation." The "General Armstrong" was commanded by Captain Samuel Chester Reid, the son of Lieutenant John Reid of the British Navy, who had been taken prisoner by the Americans in 1778. While detained in New London the latter fell in love with Miss Rebecca Chester, a daughter of the intensely patriotic American Chester family of Groton. She refused to marry an English officer and in consequence he resigned his commission in the English navy and they were married in 1781. Captain Samuel Chester Reid was the eldest child of this marriage and he came from fighting ancestry on both sides. Born in 1783, at eleven years of age he commenced his seafaring career.

The year 1814 found him in command of the privateer

brig "General Armstrong," a Baltimore clipper noted for her fast sailing qualities, as well as for the quality of her crew of ninety men, all picked Americans.

On September 26th Captain Reid had entered port at Fayal to replenish his water supply. Later in the day the British man of war "Carnation" appeared in the harbor and although it was in the neutral territory of Portugal she at once commenced preparations for attack. The orders could be heard, and the men were seen transferring arms to four launches which had been put out. Captain Reid gave secret orders to his men to prepare for action, and as the wind was too light to get out of the harbor he pulled up close under the guns of the castle and claimed the protection due to a vessel in a neutral port.

At eight o'clock in the evening, just as the moon was rising, the four launches were seen swiftly approaching the brig. Captain Reid was prepared for the onslaught and, as the first boat attempted to board him, it was met with a withering fire which made its occupants beg for quarter, while the other three boats were repelled with a broadside of grape and canister. After a fierce struggle they were compelled to withdraw in confusion and, receiving reinforcements from the ships lying outside the harbor, fourteen launches returned to the attack, containing a force of not less than five or six hundred men.

Against the odds of six to one Captain Reid's men fought with the desperation of fiends. When the hand-to-hand conflict on the deck of the "General Armstrong" was ended by the death of the English lieutenant who had fought Captain Reid, the enemy withdrew. Their losses were frightful, the English themselves acknowledging a loss of one-hundred and twenty killed and one-hundred and thirty wounded in an engagement lasting forty minutes.

After the withdrawal of the boats the governor of the port again protested against the violation of neutrality, but was informed by Commodore Lloyd that he was determined to have the "Armstrong" at all hazards and if the governor suffered the Americans to injure her in any way

he should consider the place an enemy's port and treat it accordingly. At this Captain Reid determined to defend the ship to the last and when at daylight the "Carnation" sailed in and opened fire with all her guns, the "Armstrong" gave her such a warm reception that she was forced to retire.

With the "Rota" and "Plantagenet" preparing to take a hand in the struggle, Captain Reid deemed further resistance useless, so turned Long Tom down the hatch and blew a hole through the bottom of the ship and removed his crew to the shore. The "Carnation," discovering that the brig was abandoned, sent two boats to take possession of her but, finding her scuttled, set her on fire and she blew up.

In the whole engagement the loss of the British was two-hundred and ten killed and one-hundred and forty wounded against a loss to the Americans of two killed and eleven wounded, but this was not all the damage the British suffered. The fleet convoying Packenham's army to New Orleans was at Jamaica anxiously awaiting the arrival of Lloyd's squadron, which was detained ten or twelve days at Fayal burying its dead and repairing damages, and a further delay of a week occurred at Jamaica on account of the crippled condition of his ships. This delay enabled General Jackson to arrive first at New Orleans and to place the city in such a state of defence as resulted in the complete defeat of Packenham a few weeks later.

Thus the last naval and the last military engagements resulted in brilliant victories for the American arms. Captain Reid rendered distinguished service in the mercantile marine as well as in the navy and his memory is perpetuated in the flag of our country, the present design of which originated with him.

CHAPTER XIV

CIVIL WAR

IN THE POLITICAL events leading up to the Civil War Groton took a keen interest. The repeal of the Missouri Compromise and the resulting political upheaval led to a readjustment of party lines, and the formation of the new Republican party found a soil ready prepared. The Mystic Lyceum, an organization of young men, furnished a forum for the discussion of public questions, which discussions were not only carried on orally, but found expression in the columns of a paper written by members of the Lyceum. Albert G. Stark, a young man of much promise, was editor, and among the contributors to its columns were John L. Denison, George H. Murphy, Rev. William B. Smith and others whose "nom-de-plumes" render them difficult of identification at this late date. The Free Soil party had a strong following in Groton. On the other hand business relations with the South were close. Many of the ships owned in the town were employed in the cotton carrying trade and the men engaged in navigating them were constantly in touch with the better class of Southern merchants in the ports. Many of the fishermen sailed south in the winter and quite a Groton colony was engaged in business at Key West. The Reliance Machine Company—the largest manufacturing industry in the town—found its chief market in the South, being engaged in the manufacture of cotton gin machinery. These business connections made a friendly feeling towards the South, and in consequence up to the actual breaking out of hostilities the political parties were quite evenly divided. The firing upon Fort Sumter, however, aroused the whole population and with a very few

exceptions the town was consistently loyal during the whole term of the war. "At Mystic* a great Union meeting was held in Floral Hall; and war speeches were made by Colonel Amos Clift (who afterwards furnished three sons for the army.—C. R. S.), Hiram Appelman, Lucius M. Slade, Rev. S. S. Griswold and others. Chauncey D. Rice was secretary. A subscription was opened and Isaac Randall, George Greenman & Company, Silas B. Randall and Charles Mallory & Sons gave a thousand dollars each for the prosecution of the war. Others subscribed largely." Twenty-four young men volunteered and became the nucleus of a company that was shortly after organized by the choice of Warren W. Packer as captain, Henry W. Daboll 1st lieutenant and Jedediah Randall 2nd lieutenant.

This company was enlisted for ninety days but owing to the refusal of the Federal Government to accept further three-months men was disbanded, although most of the men later enlisted in some one of the various regiments that went from this State, or in a few instances from other States. William C. Rockwell, who headed the list, subsequently enlisted with Captain Packer in the Fifth Regiment, but is credited to New Haven, he having signed enlistment papers in that city.

"A flag** was raised from the ramparts of Fort Rachel by the hands of Captain Jonathan Wheeler, a veteran of four-score years, who commanded the guard on duty at the fort in 1812, and its appearance was hailed with cheers and music and saluted with cannon."

Groton furnished seven men for the three-months campaign, viz: Hiram Appelman, J. Alden Rathbun, Herbert E. Maxson, James H. Latham, William P. Latham, John P. Wilbur and Robert P. Wilbur, who all, with the exception of John P. Wilbur, served in a New London company in the Second Regiment. They were present at the battle of Bull Run, forming part of General Tyler's brigade, which retired in good order from that ill-fated field.

* History of Connecticut during the Recent War, 1861-5, p. 48.

** Ibid, p. 49.

Connecticut furnished three regiments of three-months men and nearly as many more volunteers were declined, but the State was allowed to furnish two additional regiments for three years. The first three-year volunteer from Groton was Elisha Rathbun, a private in Co. D, Fourth Regiment, afterwards the First Connecticut Heavy Artillery.

By a singular circumstance this enlistment was credited to the town of Stonington. On enlistment Rathbun gave his residence as Mystic and the authorities, finding that there was no town of that name but that the Mystic Post Office was in the town of Stonington, credited him to that town.

Warren W. Packer recruited a company mainly from Groton and Stonington which became Company G of the Fifth Regiment. The roster of the regiment shows that eleven men from Groton were enlisted, viz:

Warren W. Packer, captain, promoted to colonel.
Henry W. Daboll, 1st lieutenant, promoted to colonel.
William C. Rockwell, sergeant, promoted to 1st lieutenant, Co. G.
Alfred L. Packer, sergeant, promoted to captain, Co. D.
Eugene H. Corey, sergeant, promoted to 1st lieutenant, Co. D.
James P. Howard, private, promoted to sergeant, Co. G.
James M. Starr, corporal, promoted to sergeant, Co. G.
Edward Fowler, private, promoted to corporal, Co. G.
Asa B. Fish.
William H. Newbury.
Horatio H. Pollard.
George J. Ridley.*

The Adjutant General's report shows the names of Thomas A. Brown and Leonard Heath, and the name of William C. Rockwell given above should also be added. Nathaniel P. Wolfe also served in this regiment.

This company left Mystic May 21, 1862, and was intended to be a part of a crack rifle regiment to be raised and equipped by Colonel Colt of the Colt Fire Arms Co. No man less than 5 feet 10 inches in height was to be accepted and it was rumored that it was the intention to make the regiment a part of the regular army. This was not agreeable to the rank and file and a vigorous protest was

* Fifth Connecticut Regiment, Marvin, Appendix.

made to the Governor, who on "June 18 wrote to the Secretary of War that the regiment refuses to belong to the regular army and that he therefore organizes them regularly."*

The regiment was mustered into the United States service July 22, 1861, the day following the battle of Bull Run, and on the 29th of the same month took its departure for the front. It first struck the "sacred soil" at Harpers Ferry, where it came under the command of General George H. Thomas, and the first contact with the enemy was with troops under the command of Stonewall Jackson, which the regimental historian speaks of as "this cavalry, ever afterwards to be opposed to us in every march and contest in which we were engaged, until that night of chaos when Jackson's campaigning was ended at Chancellorsville, nearly a year and a half later, May 2, 1863."**

August 9, 1862, at Cedar Mountain the regiment had its first and most severe battle. Co. G lost five men killed, three wounded (one of these being Captain Packer) and twelve captured. While at home on furlough Captain Packer was promoted to be major of the regiment. In January 1863 Colonel Chapman of the Fifth, on account of ill health, was obliged to resign and Major Packer was appointed in his place. "A correspondent wrote the Providence Journal† at this time as follows: 'We learned a day or two ago some interesting facts of the Fifth Connecticut Regiment, which for army life is as anomalous as it is pleasing. Its commander, Colonel Packer, we are assured, is a teetotaler: neither drinking any intoxicating liquors himself nor allowing any to his men. Its chaplain, Rev. Mr. Welch, is declared to be the very best in the army though never preaching a sermon, and its sutler, Mr. Randall, who acted in this capacity over two years, never sold or offered for sale a single drop of liquor.'"

On May 2, 1863, the second day of the battle of Chan-

* Fifth Connecticut Regiment, Marvin, p. 18, Appendix.

** Ibid.

† History of Connecticut during the Recent War, 1861-5, p. 302.

cellorsville, Colonel Packer and about twenty men of the Fifth regiment were taken prisoners. He had been ordered to leave the breastworks thrown up by his men and to take part in a movement to intercept Jackson's troops, who, moving across the Union front, finally gained and turned its right. The Fifth Connecticut was among the regiments that on returning to their breastworks walked directly into the midst of the enemy. The Colonel's punctilious observance of the etiquette of surrender enabled most of the regiment to creep away in the darkness, so that but twenty men were made prisoners. It was in this flank movement that the Confederate general, Stonewall Jackson, lost his life.

Captain Henry W. Daboll won distinction in this battle and was soon after promoted to be major of the regiment. Colonel Packer rejoined the regiment June 12 and it was soon after on the march for what proved to be the Gettysburg campaign. The Fifth was held in reserve during that battle and its casualties were consequently light—three wounded and six captured. Among the wounded was Edward Fowler of Company G.

September 27 the Fifth Regiment with the rest of Hooker's corps started by rail for Tennessee to reinforce the Army of the Cumberland. For several months it was engaged in guarding the communications, justifying the name it had earned in the East: "foot cavalry." During the Atlanta campaign it was almost constantly engaged and at Resaca, Cassville, Dallas, Pine Mountain, Marietta, Peach Tree Creek and finally Atlanta, the regiment fully sustained its reputation. It was allowed the honor of being the first Union regiment to enter Atlanta. At Peach Tree Creek the Fifth sustained the heaviest loss that it met with during the war, with the exception of Cedar Mountain, sixty-three killed, wounded and missing. Of these Company G lost five killed, one mortally and nine less seriously wounded.

Colonel Packer for a short time commanded the brigade but, his three-year term of service having expired, he was mustered out October 20, 1864. The march to the sea com

menced November 16 and the regiment under command of Lieutenant Colonel Henry W. Daboll was in strenuous service until the final surrender of Johnston's army. It then marched to Washington and participated in the grand review. On July 23, 1865, the regiment reached Hartford and the final good byes were said during the next two days.

August 18, 1861, the Governor gave orders for the enlistment of volunteers for the Sixth, Seventh, Eighth and Ninth regiments for three years, the Eighth to rendezvous at Hartford. Hiram Appelman, who had served in the Second Regiment for three months, was chosen to command Company G, which contained nineteen men from Groton:

Hiram Appelman,	Alcanza O. Wells	Alfred A. Davis
Captain	Benjamin F. Crumb	William Doyle
John Alden Rathbun	Rensselaer Babcock	William H. Durfee
Amos Clift, Jr.	Edwin S. Batty	Phineas W. Davis
Lemuel Clift	Elias W. Burrows	Levi Eccleston
James H. Alexander	Austin Daniels	William A. Parke
Thomas W. Ryan	Elias W. Watrous	

The adjutant general's report gives the names of the following Groton men in the Eighth Regiment:

James Ashbey	Lorenzo D. Burrows	Frederick Gallup
	John Smith, 1st	

By September 15 the regiment was full, Company G being among the first to be mustered in. On October 17 it left Camp Buckingham for Annapolis, where the troops were being assembled for Burnside's expedition to North Carolina. The Eighth Regiment had its full share of the privations of the perilous voyage from Hampton Roads to Roanoke Island and also of the glory of the campaign in North Carolina.

At Newberne it was in the forefront and at Fort Macon it shared with the Fourth Rhode Island the most advanced position. On April 21 under cover of darkness Major Appelman with a company of volunteers under the command of Lieutenant Henry E. Morgan made an attempt to locate rifle pits much nearer the fort. The attempt was discovered and "just as Sergeant Amos Clift was stationing

the pickets, a gun opened with canister, wounding Major Appelman severely in the thigh and Private James H. Alexander in the body.”*

After the surrender of Fort Macon a few weeks were spent in recuperation. Burnside's troops, including the Eighth Regiment, were transferred to Virginia and next saw fighting at Antietam on September 17, 1862. Here Co. G lost its first man killed in battle—Corporal Oscar W. Hewitt of Stonington—and Lieutenant Colonel Hiram Appelman, who was in command of the regiment, was so severely wounded as to force his resignation. This wound was the indirect cause of his death a few years later. The regiment “lost thirty-four killed and one-hundred and thirty-nine wounded or nearly fifty per cent. of the entire number present for duty.”** The Eighth Regiment bore a minor part in the disastrous affair at Fredericksburg, and at the close of that campaign was ordered to Newport News and later to Suffolk, where it participated in the long-drawn-out defence of that town, concerning which the historian already quoted writes:† “Considerable valor and vigilance were expended on both sides over the possession of a town so utterly without strategic importance as not to be worth capturing or defending. . . . It was not long before the men became pretty thoroughly disgusted, feeling (for even enlisted men frequently took that liberty) the uselessness of the work upon which they were engaged.”

After the raising of the siege, and while Lee was en route to Gettysburg, the Eighth, with other troops under General Dix, was engaged in a movement to cut Lee's communications with Richmond, an affair which resulted in no military advantage, and which earned for itself among the men who participated in it the name of the “Blackberry raid.” The name was given on account of the abundance of blackberries, and if no other good resulted from the raid the health of the men was promoted by their indulgence in the

* History of Connecticut in the Recent War, 1861, 1861-5, p. 178.

** Ibid, p. 274.

† Ibid, p. 332.

berries, which the men from New England had never seen growing in such profusion.

The Eighth formed part of the Army of the James, which under the command of General Butler was sent up the James River to operate against Richmond while Grant grappled with Lee in the Wilderness. The regiment was in the forefront of the fighting at Fort Darling and Drury's Bluff, in the engagement of May 16 losing seventy-two men killed and wounded, Colonel Ward being one of the latter. Elias W. Watrous of Groton was wounded and taken prisoner, dying in captivity. From a newspaper account of the time we read: "Lieutenant J. A. Rathbun, 8th C. V., led Co. C. into the field with twenty men and came out with only eleven men. One was killed, five wounded and three missing. His company numbered thirty-six men when the army landed at Bermuda Hundred."

Butler's movement resulted in no important military success and his army was "bottled up" at Bermuda Hundred, as expressed by General Grant. This position, while a strong one for defence, did not permit of an offensive movement, so the Army of the James was divided, a portion being left to defend the position on the James while the balance—about sixteen thousand men—were sent to the Army of the Potomac under the command of General W. F. Smith of the Eighteenth Corps. The Eighth Regiment was part of that corps and arrived in time to participate in the battles of Cold Harbor on June 1 and 3. In the bloody repulse on the latter date the Eighth Regiment, being held in reserve, suffered least of any of the Connecticut regiments engaged—eight killed and thirty wounded.

After the disastrous repulse at Cold Harbor, "Smith's Eighteenth Corps took transports at White House and arrived at Bermuda Hundred in advance of the rest of the army on June 14."* He moved at once on Petersburg and met with initial success, which for some unexplained reason was not followed up.** The Eighth Regiment had a con-

* Battles and Leaders of the Civil War, Vol. IV, p. 151.

** History of Connecticut in the Recent War, 1861-5, p. 605.

spicuous part in this movement. After the failure of Smith to capture Petersburg, General Grant settled down to reduce the place by regular siege.

Of the regiment's experience in the summer of 1864, Moses Smith, its chaplain, writes as follows:* "A month of siege work; lying in the trenches; eyeing the rebels; digging by moonlight; broiling in the sun; shooting through a knot hole; shot at if a head is lifted; artillery compliments passing and repassing; our lives endangered by shells from both sides; officers falling; comrades dying; everybody wearied by the monotony and exhausted by heat and watching; dull hours enlivened and lonely hearts encouraged by kind words in the mail bag and good fruits in the sanitary issues; members growing less, but hope never dying,—such is the epitome of the month since I wrote you before. Here we have remained constantly under the enemy's fire. Occasionally, for one or two days, the regiment has been withdrawn from the pits beyond bullet range, but not from artillery shots. Rebel sharpshooters and rebel mortars have been busy upon us, both while in the front and when relieved. In return our men have played the sharpshooter and burrowed under ground. Twenty casualties have occurred in our regiment during these thirty days. Most of the wounds have been severe and five of the men are dead. Among our losses we sorrowfully record three honored captains—Roger M. Ford, commanding Co. C, wounded in right leg; Elam F. Goodrich, commanding company H, wounded in right leg, and Henry C. Hall, commanding Co. F, instantly killed by a rifle ball. It is said 'death loves a shining mark.' Surely he selected such a one amongst us—Captain Hall, young and vigorous, cool and resolute, faithful unto death, whose words were never tarnished by an oath, nor his taste defiled by poison of drink or drug. The death of no other officer of the line would have caused wider or sadder disappointment than did his. We cannot think of him as never to return to us again. . . ."

* History of Connecticut in the Civil War, 1861-65, pp. 618-19.

A soldier of the Eighth wrote:* "We are in the pits two and sometimes four days at a time through night and day, rain and sun, mud and water. When a shell comes bowling along down we all go with a jerk. There is nothing lost I notice by being polite. We have to lie low, of course, and when we are relieved and get behind our breastworks it is not much better, for if a head or hand is lifted in sight fifty bullets are sent after it. The enemy's guns have good range upon our camps and sometimes open upon us about midnight, supposing us sound asleep after our fatigue in the trenches, and keep us awake all night and many times drive us into our gopher holes. Thus we stand the storm: our works growing stronger day by day and our faith strengthening with our works."

Thus passed the time until September 28, when General Butler was ordered to make a demonstration against Richmond from the North. He crossed the river with the Tenth and Eighteenth Army Corps, and the next day occurred the capture of Fort Harrison. The Eighth lost eight killed and sixty-five wounded in this affair, among the latter being Lieutenant John Alden Rathbun of Groton, commanding Company C. His term of service had expired and he had been ordered to Fortress Monroe to be mustered out, but hearing the sound of the battle he remarked "he would never march to the rear to that music" and so led his company into the fight, and received his first wound after a service of three years and three months.

The capture of Fort Harrison was the last severe fight of the regiment, although it lay in the trenches about the fort for nearly a month, repulsing all attempts of the enemy to recapture it. The Eighth and the Twenty-first were among the first of the Union forces to enter Richmond. The regiment was mustered out December 12, 1865.

In the summer of 1862, after the failure of McClellan's Peninsular campaign, and while Lee was mustering his forces for an invasion of the North, which culminated in the battle of Antietam, President Lincoln issued his call for

* History of Connecticut during the Recent War, 1861-5, p. 661.

300,000 men for three years, followed a few weeks later by the call for a like number for nine months.

The Governor's proclamation of July 11 was a stirring appeal for enlistment and the urgency of the matter required haste. Groton promptly responded, and the enlistment of a company to serve for three years was commenced immediately. Mass meetings were held, bounties were offered by the National Government, by the State and by the town, and the summer was one of great activity. July 17, 1862, a town meeting voted fifty dollars to any man enlisting before August 20, and on the 2nd of August this amount was increased fifty dollars, and at a meeting on August 16 this same bounty was voted to volunteers in the Fifth and Eighth Regiments, and to members of Co. C, First Connecticut Cavalry.

The efforts of Groton resulted in the enlistment of a company under Rev. John E. Wood, which became Co. C, Twenty-first C. V. The regimental historian says of this company: * "Company C was recruited by Rev. J. E. Wood, 86 men, Robert Dennison the remainder. From Groton there came 95 men, from Ledyard 5, from Norwich 1. No other company had so large a proportion of its members from one town. Ninety-eight were Americans and there were only three foreigners—the smallest number in any company. Average age 25.5; 52 were married. Twenty-five different occupations were represented—24 carpenters, four of them shipwrights, the largest number in any company; 18 farmers, the smallest number in any company; 12 sailors; 5 mechanics." Company C was first to arrive in Norwich."

The regimental history (page 21) relates that on "August 14 Company C, the Groton company, arrived, one hundred and one strong, Captain John E. Wood commanding, who left his work as clergyman to recruit and lead his company. James H. Latham was first lieutenant and John F. Randall was second lieutenant, both of Groton. In the absence of any other place they were quartered in Apollo Hall." On

* Twenty-first Regiment Connecticut Volunteers, p. 13.

September 5, 1862, the company was mustered into the service of the United States and on the 11th of the same month left Norwich for the seat of war. The following Groton men appear on the roster of the company as shown in the regimental history (Appendix, p. 15, et seq.) The official rank is that of the date of muster:

John E. Wood,	Captain
James H. Latham,	1st Lieutenant
John F. Randall,	2nd " "
William W. Latham	Orderly Sergeant
Joseph L. Perkins,	Sergeant
Francis M. Brayton,	" "
Leonard Fairbanks,	" "
Timothy Watrous,	" "
Francis Hough,	Corporal
Sydney Benjamin,	" "
Thaddeus Pecor,	" "
Robert G. Babcock,	" "
Ezra L. F. Tibbetts,	" "
John Palmer,	" "
Robert A. Gray,	" "
Augustus E. Maynard	" "

Privates

Charles Andrews	Elihu N. Dart	Charles H. Rathbun
Francis D. Albro	Nelson Davis	Samuel Rathbun
Jared R. Avery	William H. Douglas	Charles E. Rice
John Allen	James Eldredge	James Rathbun
Parmenas Avery	Cornelius Fowler	William H. Richmond
William B. Avery	Horatio N. Fish, Jr.	Abner Spencer
Francis B. Mayo	James W. Fitch	Christopher Sweetman
James E. McGrath	Joshua Fish	Charles Starr
William M. Mulkey	Thomas B. Fish	Edmund F. Smith
William H. Mitchell	Addison A. Godfrey	Henry Spencer
Thomas M. Newbury	Charles M. Gallup	Nathan A. Starr
Cyrus J. Pease	George F. Gabriel	Samuel Vanauken
William Alexander,	John H. Godfrey	Calvin H. Wilbur
Benjamin Bailey	Philip B. Gray	Charles Weaver
Elias B. Brewster	Andrew Holland	Chauncey F. Wilcox
Hiram E. Boomer	William W. Holliday	Edward Woodmansee
James Batty	William Johnson	Isaac Wilcox
Orrin D. Barker	Newell D. King	James Weeks
Oliver Batty	Albert C. Latham	James Weaver
Thomas J. Budlong	Samuel P. Latham	John A. Wheeler
William C. Beckwith	Benjamin F. Latham	Leonard Watrous
Dennis Craddock	Denison Lathrop	Moses Wolfe
George F. Curtis	Elihu Potter	Patrick Whaling
Howard M. Chester	Henry Pecor	Thomas H. Williams
Nelson Chapman	Isaac Pendlebury	William B. Watrous
Oscar Chester	John F. Putnam	William E. Wheeler, Jr.
William H. Chapman	Julius H. Perkins	

On September 15, 1862, Captain Wood was appointed

chaplain of the regiment and Lieutenant James H. Latham became captain, which position he held until the regiment was mustered out. The boys left Norwich on September 11th and the 13th found them in Washington, and on the 18th they crossed into Virginia and encamped at Arlington Heights. On the 28th they were ordered to join McClellan's forces in Maryland. On October 28th with the Army of the Potomac they forded the river of that name at Berlin and headed towards Fredericksburg.

It was while on the march November 5, 1862, that General Burnside was ordered to the command of the Army of the Potomac, a change particularly pleasing to the old Ninth Corps, which under his command had been considered one of the most efficient in the Army. Burnside had the reputation of being a fighting general, but he had grave doubts of his ability to command so large a body of men, and it was only when he was ordered by the President to assume command that he yielded. On November 18th the Twenty-first Regiment reached Falmouth, on the bank of the river opposite Fredericksburg, having in twelve days marched nearly two hundred miles. It was late in the season, the fall rains had commenced and the boys without tents were exposed to the inclemency of the weather.

The Twenty-first, together with the Eighth, Eleventh, Fifteenth and Sixteenth Connecticut and Fourth Rhode Island, composed the Second Brigade of the Third Division of the Ninth Army Corps, the brigade being under command of General Edward Harland. This force was under fire at the battle of Fredericksburg, having crossed on the pontoons the day before and being advanced late on the afternoon of the assault on Marye's Heights to a position to the left of the troops there engaged; but not being called upon to participate in the assault it suffered light casualties. Corporal Frank Hough of Co. C was reported wounded.

On the second day of the battle the brigade was ordered back to its camp at Falmouth, where it remained for four months, suffering untold hardships. Rev. A. M. Crane, the orator at the dedication of the regimental monument

at New London, says:* "You remember, too, the hardships of the march and the sickness we suffered; how we were out for three months nearly before we received our shelter tents, being obliged to use our rubber blankets, designed to protect from the damp ground beneath, as a tent to shelter us from the descending rains: how many would wake at night to find their limbs drenched by the falling rain. You remember, too, the severe sickness that followed an epidemic of typhoid fever when twenty died per month."

At Falmouth occurred the first death in Co. C, that of Corporal Chauncey F. Wilcox, followed soon after by that of Julius H. Perkins and Augustus E. Maynard. The condition of the camp at Falmouth was so desperate as to give it the name of "Camp Death." The regimental historian writes:** "The remembrance of Camp Death will never be effaced from the memories of the living. Of the number lost from our regiment during the entire term of service one-hundred and fifteen died of disease. Of this number thirty-four died opposite Fredericksburg, eighty-one in other places; but some of the latter number died as the result of disease contracted here, so that we may safely say that, during the three years of our service, of all those that died from disease nearly one-third died at this place, or from disease contracted here, during a period of less than eleven weeks. In one-thirteenth of our time of service nearly one-third of the deaths from disease occurred here."

In February the regiment was sent to Newport News, where for a few weeks it enjoyed life preparatory to being engaged in the fruitless defence of Suffolk. After Longstreet's retreat it was detailed for provost duty at Norfolk and Portsmouth, a service which was for the most part enjoyable.

"Very much to the sorrow of the company," wrote C. E. R. to the Mystic Pioneer from Portsmouth under date of August 22, 1863, "our very able and popular 1st lieutenant, John F. Randall, has resigned. It is with sincere

* Twenty-first Regiment, C. V., p. 443.

** Ibid, p. 93.

regret that we part with him. He has been with us through all our 'trials and tribulations' from the commencement of our term until the present time. He feels for a private as if he were one with them. He knows no distinction; officers and men are treated alike. His conduct has won him many friends and he is beloved not only by every member of Co. C but by all his acquaintances."

At Portsmouth Colonel Dutton, in order to stimulate wholesome rivalry between the companies, announced a competitive inspection "with a view to assign each company to its own place in the scale of merit." Co. K took first rank, Co. C took second. During the last week in June the regiment shared in the "Blackberry Raid," a movement of no particular military value. The regiment spent the rest of the summer and fall in Portsmouth, Norfolk and Newport News.

The "Old Dominion," a journal published at Portsmouth, said of our Connecticut men:* "The gallant little State of Connecticut is well represented in this vicinity among the soldiery; and like brave men they know how to conduct themselves in the busy city and on guard duty, as well as in the field of strife. This has been exemplified in the orderly conduct which has uniformly characterized the members in our midst. We have heard of not a single case of rowdiness or wanton interference with private rights since they have been stationed in our vicinity; but everywhere we hear encomiums of praise bestowed upon them for the rectitude of their conduct and the excellent morals which they exhibit."

This good feeling was evidently mutual, for Captain Delos D. Brown of the Twenty-first from East Hampton wrote at the time: "Our stay in Portsmouth was characterized by a deep feeling of friendship and a unity of sentiment and action between ourselves and many of the generous citizens of the place, which could but inspire the highest regard and attach us strongly to the hospitable inhabitants of this portion of the Old Dominion. We shall ever

* History of Connecticut during the Recent War, 1861-5, p. 479.

cherish the remembrances of the associations formed there, as among the most happy and pleasant of our service."

Early in February the Twenty-first was sent to North Carolina, where, after varied experiences, it remained until the end of April, when it was ordered to join the Army of the James. Arriving at Fortress Monroe on May day, it was ordered to Portsmouth. "We remained in Portsmouth until the ninth,* when we received orders to re-embark and join General Butler's forces at Bermuda Hundred, where we arrived the morning of the tenth, and after a march of seven miles encamped at General Butler's headquarters and remained as body guard to the General until the thirteenth, when on the fifteenth we moved to the front near Proctor's Creek and took up position with Heckman's brigade in front of the enemy's works and on the sixteenth fought the terrible battle of Drewry's Bluff."

The battle of Drewry's Bluff was the most severe engagement in which the Twenty-first Regiment participated during its whole term of service. Its loss officially reported was six officers wounded, 77 enlisted men killed and wounded, and 21 missing. Of these Company C lost Cyrus J. Pease and William M. Mulkey killed, Corporals Nelson Chapman, Francis Hough and Privates James E. McGrath, Charles Andrews, Francis M. Brayton, Horatio N. Fish, Jr., William Johnson and William E. Wheeler, Jr., wounded, and Privates Edmund F. Smith, Francis B. Mayo and Orrin D. Barker missing. Of the missing Privates Smith and Barker were subsequently reported as killed.

On May 26 Colonel Dutton, now in command of a brigade, was mortally wounded and the command devolved upon Lieutenant Colonel Burpee. On May 29 the regiment was ordered to Cold Harbor, where it participated in the unfortunate assault of June 3. The Twenty-first behaved with distinguished gallantry and its losses were heavy, one killed and 48 wounded. Company C lost four wounded: Sergeant

* Twenty-first Regiment, C. V., p. 175.

William B. Avery, Privates William Johnson—mortally, Abner Spencer and William W. Holliday.

From Cold Harbor to Petersburg the regiment partook of all the discomforts of the extremely hot summer ("the warmest with one exception for forty-two years"*) spending the time in digging trenches, covered ways, rifle pits, etc., and being subject to the enemy's fire at all times. In September it was given a short respite, about twenty days spent at Bermuda Hundred, before it was ordered to the assault of Fort Harrison and to the battle of Chapin's Farm. Corporal Curtis of Company C was one of the first to enter the fort.** An order issued by General Butler says: "Acting Adjutant (Walter) P. Long, Twenty-first Connecticut, is recommended to the Governor of Connecticut for promotion for gallantry, planting his colors among the first on the rebel fortifications."†

After Fort Harrison the regiment enjoyed a period of rest. It spent the winter in comfortable quarters doing picket and fatigue duty, broken only by a raid on Fredericksburg in March, from which it returned to Fortress Monroe to be transported to White House to meet General Sheridan, who marched across country to Deep Bottom, the point from which it started, and the point from which, a few days later (April 3) it marched into Richmond, among the first troops to enter that city after its evacuation. After a short service as garrison at Columbia, Va., on June 16, 1865, the regiment was mustered out and ordered home, where it arrived on the 21st.

The following members of Company C who laid down their lives in the service comprise the

Honor Roll

Timothy Watrous,	d. Mar. 26, 1863
Sidney Benjamin,	d. May 7, 1863
Chauncey F. Wilcox,	d. Jan. 6, 1863
Charles Andrews,	d. June 8, 1864
Orrin D. Barker,	k. May 16, 1864
Horatio N. Fish, Jr.	d. Aug. 8, 1864
William Johnson,	d. June 4, 1864

* Mystic Pioneer, September 3, 1864.

** Twenty-first Regiment, C. V., p. 348.

† History of Connecticut during the Recent War, 1861-5, p. 666.

Augustus E. Maynard,	d. Feb. 15, 1863
William N. Mulkey,	d. May 28, 1864
Cyrus J. Pease,	k. May 16, 1864
Julius A. Perkins,	d. Jan. 31, 1863
John F. Putnam,	d. July 1, 1864
Samuel Rathbun,	d. Sept. 25, 1864
Edmund F. Smith,	k. May 16, 1864
Abner H. Spencer,	d. July 12, 1864
Samuel Vanauken,	k. Sept. 29, 1864
William H. Watrous,	d. Oct. 1, 1864

Four were killed in battle (3 at Drewry's Bluff), 2 died in captivity, and 11 died from wounds or disease.

The second call of President Lincoln in the summer of 1862 for three-hundred thousand men for nine months found a quick response in Groton. The wave of patriotism that swept over the country after Antietam, and which resulted in the rapid enlistment of three-hundred thousand three-year men, had not spent itself, and the liberal bounties voted by the State and town were of material assistance in filling the quota of the town under the later call. A company was speedily formed and became a part of the Twenty-sixth Regiment as Company K. The muster roll as taken from the Mystic Pioneer of November 8, 1862, was:

Captain,	Jedediah Randall
1st Lieutenant,	Jabez S. Smith
2nd Lieutenant,	Simeon G. Fish
Sergeants,	
1st,	Herbert E. Maxson
2nd,	Charles H. Niles
3rd,	Joshua Bliven
4th,	Horace Clift
5th,	John E. Williams, Jr.
Corporals,	
1st,	Amos E. Slack
2nd,	Latham Rathbun,
3rd,	Thomas S. Carroll
4th,	John G. Packer
5th,	Alfred H. Wilcox
6th,	John L. Seigneus
7th,	Oliver D. Lewis
8th,	Thomas A. Perry
Secretary,	William O(rville) Tift
Drummer,	William P. Latham
Fifer,	William Colgrove
Teamster,	John G. Rathbun

Privates

Andrews, Ezra P.	Ferguson, Charles	Rathbun, Samuel G.
Albro, Thomas W.	Flynn, John	Reynolds, Charles F.
Avery, Giles W.	Gray, Stephen H.,	Spaulding, E. G.

Allen, John	(Ledyard)	Sullivan, James
Bentley, Adam C.	Holdridge, Henry S.	Shirley, Thomas H., d.
Burnett, Warren	Hancock, Frank	Shirley, Jerome A.
Bailey, Charles E.	Jewett, Joseph H.	Shehan, Timothy
Beebe, George W.	Keeney, Charles H.	Smith, Henry G.
Burdick, Caleb H.	Kinney, Lucius M.	Smith, Isaac H.
Bailey, Ralph H.	Latham, Moses,	Stafford, Armand
Bailey, John C.	Leeds, Joshua,	Tufts, John S.
Bailey, Pruscus	(never saw service)	Taylor, George W.
Colgrove, William A.	Manice, Albert	Tinker, James, d.
Cranston, Charles R.	Manice, Thomas, d.	Wilkinson, R. R.
Chester, Elisha A.	Maloy, Thomas	Wood, Adoniram J.
Chester, Ira	McDonald, H. C.	Watson, John W.
Clark, John B.	Miner, Sanford S.	Williams, C. H.
Daniels, Lyman	Martly, Patrick	Watrous, William H., d.
Destin, Andrew	Newbury, Nathan	Wait, George R.
Eldredge, William H.	Phillips, Josiah F.	White, Thomas H.
Ewen, George H.	Quinn, Charles B.	York, William
Fellows, William C.	Roath, Ezra B.	York, Edwin

The regiment occupied the camp on the fair grounds at Norwich just vacated by the Twenty-first, and on November 13, 1862, embarked on Steamer "Commodore" for New York, where it joined the force under General Banks preparing for an expedition to New Orleans. It remained in camp at East New York until December 6, when it embarked on Steamer "Empire State" for New Orleans, arriving there on the 16th of the same month. It encamped at Camp Parapet at Carrollton, about eight miles above New Orleans, which formed a part of the Confederate line of defences of the city.

Here the Twenty-sixth remained until the final assembling of the force for the reduction of Port Hudson, the following May. The camp was not a healthy place, typhoid fever prevailing to an alarming extent. With this exception the winter was passed in comparative comfort.

The following from the "Twenty-sixth" gives a good idea of the condition of the regiment while at Camp Parapet: "For the benefit of those who desire to look into sanitary matters, we have prepared the following article, which, we think, gives all the necessary information concerning matters which can influence the health of the regiment. (In the first place we will state that the Forty-seventh Massachusetts, which has been stationed on the lake, or places

where the air has been purer than that in the camp of our regiment, had only lost four men on the 15th of May.)

"The Twenty-sixth Regiment Connecticut Volunteers, Colonel Thomas G. Kingsley, entered camp in Norwich, Conn., between the 1st and 15th of September. The men are mostly native Americans and all but about one hundred are from New London County, the others being from Windham County. The regiment was sworn into the service of the United States on the 25th of September, 1862, for the period of nine months, and then numbered eight-hundred and eighteen men.

"On the 12th of November we sailed for Long Island, where we remained in camp until December 3rd (6th?), when the regiment embarked on the steamship Empire City. On the 18th (16th?) of December we landed at Camp Parapet, La., and encamped at the right bank of the Mississippi River, about eight miles above New Orleans. Since that time we have removed to different parts of the Parapet and are now located near a swamp about one mile from the river. During the first four months of our service we only lost one man, but since the first of January we have lost twenty-six.

"We are in Brigadier General (Neal) Dow's brigade, Brigadier General Sherman's division, Department of the Gulf, Nathaniel P. Banks, Major General, commanding.

"The country is level, a clay soil, and but few shade trees. Our regimental camp is surrounded by drains, which are about two feet wide and fourteen inches deep. Camp Parapet has been occupied by U. S. forces for more than a year and was previously occupied by the rebels, by whom it was built. (Great improvements have since been made by Uncle Sam.) The camp streets are about two rods apart and are kept clean. The tents are in rows about three feet apart and are generally clean. We use our State tent, each tent being occupied by eight or nine men. We have rubber and woolen blankets. Our tents have floors and most of the men sleep in bunks.

"We do not usually change clothing at night. The men

are carefully inspected once a week and are usually clean. All refuse food &c is placed in barrels and carted away every morning. Guard duty calls for each man two or three nights each week. We drink water from the Mississippi River, which though very muddy is the best we can obtain. Rations are generally good. Cooking is done by company cooks on portable stoves. Soft bread is furnished us, which is baked at the brigade bakery. Our sutler does not sell ardent spirits. But few persons are put in the guard tent. Peddlers of eatables are allowed in camp until noon each day, but they are not allowed to bring in liquors. Only two men from each company are allowed to be absent from camp. The men are usually cheerful. We have a good band. The regiment is well supplied with reading matter. There are no societies in the regiment. The men send home most of their wages by Adams Express.

"Our surgeons are Drs. A. Woodward, E. Phinney and H. N. Wright. They were examined by a medical board and then appointed by the Governor. (Dr. Wright did not arrive until February and was then detached from this regiment to act at the barracks.)

"The hospital is in a building which is well adapted to the purpose. Only male nurses are employed.

"The prevailing diseases are fevers, diarrheas and jaundice.

"The average number of sick in the hospital is thirty-five—in quarters one-hundred and twenty-five, total average sick one-hundred and sixty. We have three in the general hospital.

"The regiment uses the minie rifle and drills about three hours daily. . . . Camp Parapet May 15."

The object of the Banks expedition was the opening of the Mississippi River, and in the preliminary operations the Twenty-sixth had no part, but after the movements to the west of the river, when Banks closed in on Port Hudson, the regiment was moved up to that point, and in the first assault upon the fortifications at that place it bore a conspicuous part, suffering greater losses than any other Con-

necticut regiment engaged. "Out of a total of less than four hundred, one-hundred and six were killed or wounded."*

The Groton company suffered the loss of Captain Jedediah Randall, Corporal John L. Seigneous and Musician William P. Latham mortally wounded, and Sergeants Charles H. Niles and Horace Clift, Corporal Thomas S. Carroll and Privates Warren Burnett, John Watson, Armand Stafford, Edwin York and Ezra B. Roath less severely wounded.

In the engagement of the 14th of June, Caleb H. Burdick was slightly wounded and in skirmishing John S. Tufts and Ezra B. Andrews were both slightly wounded, making a total of three mortally wounded and 11 others wounded.

After the surrender of Port Hudson the Twenty-sixth was ordered North by way of the Mississippi River and rail to New York, thence by steamer to Norwich, where it arrived August 7. It was met with an enthusiastic reception, being escorted by the firemen and military to the Little Plain, where a welcome was extended by Mayor Greene, responded to by Colonel Kingsley. A collation was served by the ladies, after which the boys went home with their friends.

Ten days later the regiment was mustered out. The following members of Company K laid down their lives for their country:

Captain Jedediah Randall
Corporal John L. Seigneous
Musician William P. Latham

These all died of wounds received in the assault of May 27. The following died of disease:

Pruscus Bailey
Adam C. Bentley
William C. Fellows
Thomas Manice
Thomas H. Shirley
James Tinker
William H. Watrous

From various sources we have secured the following

* History of Connecticut during the Recent War, 1861-5, p. 411.

names credited to Groton of men who enlisted in other organizations than those counted as Groton companies:

In Company D, First Connecticut Heavy Artillery:

Corporal Edward Bailey
John R. James

In Company K, Eighth Connecticut:

Lorenzo D. Burrows

In Company H, Tenth Connecticut:

William F. Bailey
George A. Bailey
Charles H. Daniels
George F. Daniels
Patrick F. Denehey
Michael Gleason
Ezra D. Latham
Lorenzo D. Mitchell
Edward Perkins
Hiram Perkins
David S. White

In Company F, Eleventh Connecticut:

Fennimore Weeks

In Company K, Twelfth Connecticut:

Directus F. Belden
Noah W. Chapman
William Ingram

In Company G, Thirteenth Connecticut:

Joseph N. Reynolds

In Company H, Fourteenth Connecticut:

Daniel L. Burrows

In Company A, Eighteenth Connecticut:

George H. Bailey

In Company E, Twenty-first Connecticut:

George W. Bailey
William F. Barber
Daniel A. Burrows
Michael Craddick

Dr. Orrin E. Miner served as second assistant surgeon of the Twenty-sixth Regiment.

The following Groton men served in the Navy:

Captain N. W. Rathbun of Noank, acting ensign. Captain William H. Latham, sailing master and for many years after the war commander of the Lighthouse tender "Cactus." Captain Moses H. Sawyer, sailing master, and Robert H. Eldredge, who was given a master's mate warrant in the Navy for his service on Steamer "Escort" at the relief of Washington, N. C., in 1863, and Edwin R. Williams, George W. Evans, Robert Spicer (a Chinaman), who served as sailors.

Groton boys in other States were prompt in answering the call to service, among them being:

Robert H. Clift, adjutant of the Twenty-second Illinois, Lieutenant Nelson Morgan of the One-hundred and second Illinois, Thomas P. Spencer and Calvin Burrows, Jr., both in the Fourth Wisconsin Battery; Captain Henry A. Mitchell, Co. B, First Wisconsin; Rev. Edwin S. Wheeler, chaplain, Fifth Louisiana Corps de Afrique; Amos Ryley, California Battalion Second Massachusetts Cavalry; James Gallup, Co. —, First Connecticut Cavalry.

Groton Captains who served in transport service were:

Captains Gurdon Gates, Isaac D. Gates, George W. Gates, Elihu Spicer, Waterman Clift, J. Warren Holmes, P. E. Rowland, George Eldredge, Thomas Eldredge, George B. Crary, H. K. Manwaring, William Brand, J. E. Holloway.

There was no better nursery of patriotism than the Sunday schools of our land, and when we go back to look for the hidden but perennial springs that have fed the overflowing streams of patriotism we find them in the records of these schools. Company C of the Twenty-first Regiment was called the Sabbath-School Company. We give here the honor roll of young men from the Sunday school of the Union Baptist Church of Mystic River. One class in the school sent nine of its members into the army:

1. Lieutenant J. Alden Rathbun, enlisted April 20, 1861, Ride Company C, Second Regiment Conn. Vols., re-enlisted in Eighth Conn. Vols., wounded and discharged. Served 3 years and 3 months.

2. Robert Palmer Wilbur, enlisted April 20, 1861, Rifle Company C, Second Conn., discharged. Served 3 months.

3. James Harvey Alexander, enlisted August 5, 1861, Company G, Eighth Conn., wounded and discharged August 21, 1862. Served 12½ months.

4. Sergeant Thomas Williams Comstock, enlisted July 21, 1862, Company H, Fourteenth Conn., discharged July 1, 1865. Served 2 years and 11 months.

5. Corporal Charles Henry Rathbun, enlisted July 25, 1862, Company C, Twenty-first Conn., discharged June 16, 1865. Served 2 years and 10 months.

6. Horatio Nelson Fish, enlisted July 25, 1862, Company C, Twenty-first Conn., died of wounds received in rifle pits in front of Petersburg, July, 1864. Served 2 years.

7. Corporal Chauncey Francis Wilcox, enlisted July 29, 1862, Company C, Twenty-first Conn., died in the service. Served 5 months.

8. Sergeant Thaddeus Pecor, enlisted August 5, 1862, Company C, Twenty-first Conn., discharged with company. Served 2 years and 10 months.

9. Nathan Avery Starr, enlisted August 5, 1862, Company C, Twenty-first Conn., discharged with company. Served 2 years and 10 months.

10. Orderly Sergeant Ezra Lafayette Tibbitts, enlisted August 6, 1862, Company C, Twenty-first Conn., discharged July, 1865. Served 2 years and 11 months.

11. Orrin Darrow Barker, enlisted August 6, 1862, Company C, Twenty-first Conn., killed in battle. Served 1 year and 9 months.

12. Principal Musician Elias Brown Brewster, enlisted August 6, 1862, Company C, Twenty-first Conn., discharged with company. Served 2 years and 10 months.

13. Lyman Green, enlisted August 6, 1862, Company E, Twenty-first Conn., killed. Served 1 year and 9 months.

14. Thomas Edwin Miner, enlisted August 6, 1862, Company C, Twenty-first Conn., discharged. Served 2 years and 11 months.

15. 1st Lieutenant John Frederick Randall, enlisted August 7, 1862, Company C, Twenty-first Conn., resigned August 11, 1863. Served 1 year.

16. James T. Batty, enlisted August 7, 1862, Company C, Twenty-first Conn., discharged. Served 2 years and 10 months.

17. Elias Nelson Davis, enlisted August 8, 1862, Company E, Twenty-first Conn., died in service. Served 7 months.

18. Cyrus James Pease, enlisted August 8, 1862, Company C, Twenty-first Conn., killed. Served 1 year and 9 months.

19. Wait Wells Wilson Ridabock, enlisted August 11, 1862, Company E, Twenty-first Conn., discharged. Served 2 years and 11 months.

20. Lieutenant Charles E. Rice, enlisted August 14, 1862, Company C, Twenty-first Conn., discharged May 1, 1865. Served 2 years and 8½ months.

21. William Henry Chapman, enlisted August 20, 1862, Company C, Twenty-first Conn., discharged. Served 2 years and 11 months.

22. Chauncey Dutton Rice, enlisted September 1, 1862, Company H, Twenty-sixth Conn., discharged August 17, 1863. Served 11½ months.

23. Captain Jedediah Randall, enlisted September 3, 1862, Twenty-sixth Conn., died of wounds received at Port Hudson. Served 9 months.

24. 1st Lieutenant Simeon Gallup Fish, enlisted September 3, 1862, Company K, Twenty-sixth Conn., discharged August 17, 1863. Served 11½ months.

25. Corporal John Green Packer, enlisted September 3, 1862, Company K, Twenty-sixth Conn., discharged August 17, 1863. Served 11½ months.

26. John Griswold Rathbun, enlisted September 3, 1862, Company K, Twenty-sixth Conn., discharged August 17, 1863. Served 11½ months.

27. John Stark Tufts, enlisted September 8, 1862, Company K, Twenty-sixth Conn., (wounded) discharged August 17, 1863. Served 11½ months.

28. Sergeant Horace Cliff, enlisted September 8, 1862, Company K,

Twenty-sixth Conn., discharged August 17, 1863. Served 11½ months.

29. Robert Andrew Stewart, enlisted January 4, 1864, Company F, First Conn. Heavy Artillery. Served 1 year and 9½ months.

30. Elias Williams Watrous, enlisted January 4, 1864, Company G, Eighth Conn., died of wounds. Served 4 months.

31. Sergeant Amos Ryley, enlisted February 5, 1863, Mounted California Battalion, Second Mass. Cavalry, discharged July, 1865.

32. Isaac Denison Turner, enlisted October 26, 1861, Company C, First Conn. Cavalry. Served 11½ months.

The Selectmen's report for the year ending August 31, 1891, notes that the board on making inquiries as to the number of men called for and the number furnished during the Civil War received the following statement:

War Department
Record and Pension Division

Washington, March 27, 1891.

The records show that the quota of the (Groton) 11th sub district Third Congressional District of Connecticut, under the calls of the President of February 1, 1864, March 14, 1864 and July 18, 1864, was 253.

The credits were as follows, viz.:

New recruits,	249
Veterans,	41
By Draft,	37
	<hr/>
Total,	327
Leaving a surplus of	74

Twenty-eight of the veterans mentioned above were re-enlisted in the Fifth Regiment Connecticut Volunteers.

There appears to be no district record of quotas and credits in the Third Congressional District of Connecticut prior to May 31, 1864.

By authority of the Secretary of War

T. C. Ainsworth, Major and Surgeon U. S. Army.

Groton's expenditures for war purposes were \$79,436.89, the largest amount with the single exception of Norwich paid by any town in New London County.

CHAPTER XV

TRANSPORTATION

THE FIRST HIGHWAY in Groton was laid out in 1652, in order to give the settlers on the east side of the town direct access to New London. It ran through Pequonnoc and remained merely a pent way from Fort Hill to the east until 1709, when it was opened by the town as a regular highway. There was a ferry at either end of this road, that at Groton maintained by Cary Latham, the one at Mystic by Robert Burrows. As late as 1769 we find the following record:*

“An act for starting and regulating the fare of Packers Ferry, over Mistic River:

“Be it enacted by the Governor, Council, and Representatives in General Court assembled, and by the authority of the same—That the fare of said Packers Ferry shall be as follows, viz.:

For man, horse and load.....	Two pence
Foot man.....	Three farthings
Lead horse.....	Penny farthing
Ox or meat kine.....	Two pence
Sheep, hogs and goats.....	One farthing per head
Wheel carriages in proportion, as is already by law fixed.	

“This act was passed in Ninth year of George III.”

The Groton Town Records show the layout of the road as follows:

“Groton, July 5, 1709. Wee whose names are under written, being selectmen of said Groton, have laid out a road for people to pass and repass beginning at the hill usually known by the name of Fort Hill, from whence the country road is started, from thence easterly through ‘Leaftenant’ John Fannings land, on the northern side of his new dwelling house, over the brook, and so from thence through the common land to land now in possession of

* Mystic Pioneer, January 25, 1862

Mr. Burrows, and from thence by marked trees through said Burrows' land into Mystic Ferry.

"We say laid out by us selectmen

"James Morgan

"Samuel Fish

"John Morgan."

The Pioneer* gives some further light upon this layout: "In 1717 the highway from Fort Hill to Mystic Ferry was defined with more care, so as to secure a town landing at Mystic Ferry. This landing and this highway were 'bounded on the east by Mystic Salt River, on the north by the two acres of land granted J. S. Bill so running westward to the common land, bounded on the South with land of Robert Burrows, which land his father, John Burrows aforesaid, gave him . . . said highway is twelve rods wide at the salt water and the same width throughout.

"John Morgan

"Jonn. Starr Selectmen

"Wm. Morgan

"This gave a spacious avenue from the Ferry, extending in a straight line over the hill westward. What a pity that public domain has been lost to the present generation. The several town commons reserved in various part of the town of Groton were sources of much dispute in town meetings and among neighbors. Everybody was disposed to infringe. Some cut the timber to sell again, which the town prohibited; others fenced in and occupied these lands, and even built on them, and, notwithstanding warnings and ejectments, not a few gained possession. Thus our highways and town landings have been constantly passing into private hands."

Up to the year 1819 a scow boat was the means for crossing the Mystic River at Packer's Ferry. Before that time the ferry had fallen into disuse, the traffic preferring to take the longer route via Head of Mystic than to undergo the inconvenience and uncertainty of the water passage. In the

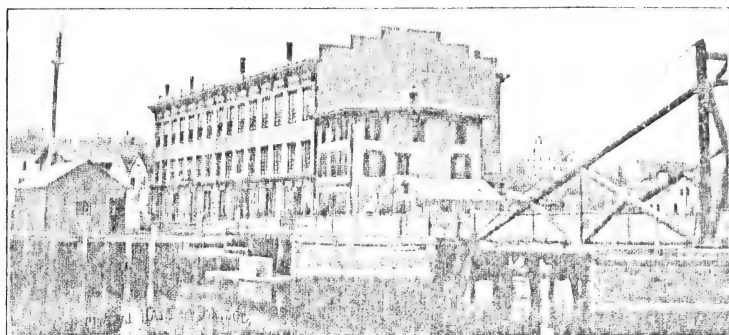
* March 5, 1862.

spring of 1818 steps were taken looking towards the building of a bridge and the following records show the result:

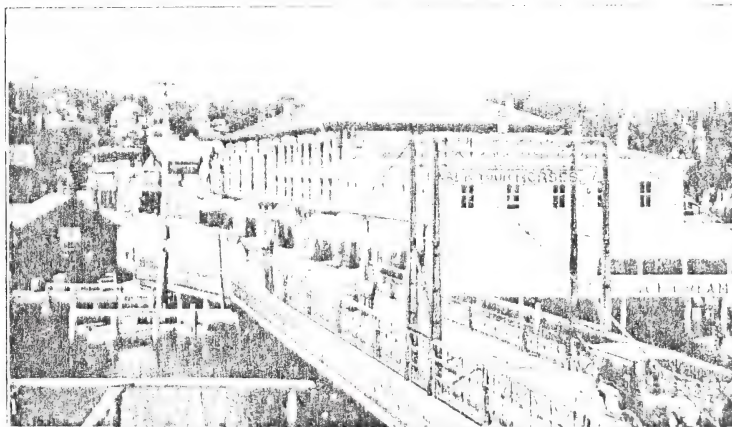
"To the Hon. General Assembly of the State of Connecticut to be holden at Hartford in said state, on the second Thursday of May, next.

"The subscribers, inhabitants of said state, respectfully represent: That many of them live about three miles south of the public highway leading from Groton Ferry to Stonington Borough and Rhode Island. That at and near Pistol point, so-called, on the East and West sides of Mystic river are many worthy and respectable people. That there is considerable trade, commerce and daily intercourse between the Inhabitants living on each side on said River. That said Pistol point is a place of Trade, commerce and Fishing and a thriving little village: That there was formerly by the General Assembly of the State liberty granted to Joseph Packer, now dead, to keep the Ferry over the River at sd. Pistol point, but that said Ferry has been for some years entirely abandoned, and discontinued. That there is considerable travelling from the east Side of sd. River to New London and also from the west side to Rhode Island and that in order to accomplish the objects of Intercourse aforesaid it is now necessary to travel around the head of sd. River through a rough and bad Road, a distance of about Seven or Eight miles farther than it would be, could there be some convenient mode of crossing the River near sd. Pistol point. That at the head of the navigable waters of sd. River, which is near the Store and wharf of Ebenezer Dennison & Nathaniel Clift of sd. Stonington there is a suitable and convenient place for the erection of a Bridge over sd. River. That there is a public highway established and leading across sd. River a few rods southerly of the place mentioned. . . .

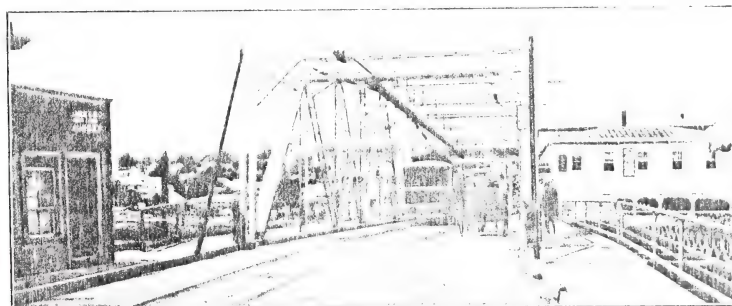
"Wherefore your petitioners pray this Assembly to inquire into the facts aforesaid either by yourselves or a committee appinted for that purpose, and upon finding the same true to grant provision and liberty to your petitioners to erect a bridge across and over sd. river the northerly



OLD BRIDGE. FIRST CENTRAL HALL.



FIRST IRON BRIDGE. SECOND CENTRAL HALL.



SECOND IRON BRIDGE

line of which shall extend from the north side of Ebenezer Dennison & Nathaniel Clift's wharf in sd. Stonington in New London County on the East side of said River to the south side of the dwelling house of Ambrose H. Grant in Groton in New London County on the West side of sd. River, and also to appoint a suitable committee, to lay out suitable and convenient ground for the building of an abutment and a cause way or highway to and from said Bridge over and across the lands of the heirs of John Wolfe, Ambrose H. Grant, Jed. Randall and Amos Tift so as to intersect the old road between the dwelling houses of George Ashby and Lemuel Burrows, a distance of about Thirty-six rods, and also to lay out similar ways from the East side of said River from the store and wharf of Nathaniel Clift and Ebenezer Dennison over their lands to intersect the old highway near the dwelling house of Jeremiah Haley, a distance of about Twenty rods all to be done at the expense of your petitioners, with privilege to levy and collect reasonable toll from travellers who may cross said bridge, or in some other way grant relief and they as in duty bound will ever pray.

"Dated at Stonington this 24th day of March, 1818.

"Ebenezer Dennison

"George Haley

"Nathaniel Clift

"A. H. Grant

"Jeremiah Haley

"Manasah Miner

"Wm. Stanton"

In accordance with this petition hearings were given by the Legislature and a charter was granted, under which the Mystic Bridge Company was organized with a capital of twenty-five hundred dollars and a contract was made with Nathaniel Canada and Samuel Green for the construction of a bridge substantially on the layout of the above petition, the only variation being the opening of a street through the orchard of Jedediah Randall connecting the new street

with the New London road. The approaches to the bridge were to be of gravel and stone, the wooden structure to be two-hundred and thirty feet in length with a draw opening in the middle twenty-six feet in the clear. The work was to be completed by May 1, 1819, and the price was to be twenty-four hundred dollars.

In 1841 the bridge was rebuilt by Colonel Amos Clift. The first and second structures each had a draw that was raised to permit of the passage of vessels, but in 1854 Mr. Henry Latham again rebuilt the bridge and a draw was constructed that rolled to one side. In that year the towns of Groton and Stonington purchased the interest of the bridge company for eight thousand dollars and the tolls were abolished and the bridge was made free. This third structure served the purpose of the community until the close of the Civil War. The building of many large ships at that period emphasized the inadequacy of the draw and the difficulty of passage coupled with the poor facilities for manipulating the draw led to a demand for a new and better bridge. In September 1865 a committee consisting of Charles H. Denison for the town of Stonington and Reuben Heath for the town of Groton reported that they had entered into an arrangement with A. D. Briggs of Springfield, Massachusetts, for the construction of an iron bridge at a cost of twenty thousand dollars. This bridge was to have a central pier of stone with an opening of fifty-five feet on either side. With the exception of the floors the whole structure was to be of iron. The work was to be completed by December 1st, but the usual delays in securing ratification of the committee's report, &c, delayed the work and it was not until the following May that work was begun. The bridge was finished and the first vehicle passed over it September 4, 1866. During the previous year West Main street had been improved by the widening of the "little bridge" so called and by the setting back of the old buildings on the south side to conform to the present line of the street. The bridge was built a few feet north of the old structure, thus giving a straightaway passage.

"Nov. 29, 1669—Left. Avery, Mr. Rogers, James Morgan Senr. and John Morgan chosen to lay out the Kings highway between Norwich and Mystic."*

The exact date of the layout of the old road from Groton to Old Mystic via Center Groton has not been ascertained. It was without doubt the old Indian trail that led from the land of the Narragansetts to that of the Pequots, and had been in use by the natives for many years before the advent of the whites. In a deed from William Stark to Rev. Valentine Wightman, dated Sept. 6, 1707,** of the house and land used for so many years as a parsonage for the Baptist ministers (still standing) reference to this old path is made as follows: "Beginning at a beech tree marked on four sides standing on the East side of a run of water, by an old Indian path, from thence running westerly by the said path and marked trees into a small red oak tree marked on four sides stand on the top of ye hill near the old path from New London to Stonington" &c. This grant also included a "right of way two rods wide to the Common or highway."

The people of Stonington had much trouble in locating the continuance of this road across their town;† at one time it even threatened the division of the town, but in Groton only one attempt has been made, so far as we know, to change the layout, and that was in 1818 when the turnpike company diverted the road between Center Groton and Burnett's Corners in order to avoid the steep declivity of Stark's Hill. In 1763 crowds thronged this old highway en route to Center Groton to hear the famous Whitefield, who spoke to the assembled multitude from a platform thrown out from the second story of the house of Rev. Jonathan Barber. Tradition has handed down accounts of the passage of a part of Washington's army over this road in 1776 on the way from Boston to New York.

In 1785, Congress having ordered that the mails should

* History of New London, Caulkins, ed. 1860, p. 143.

** Groton Town Records, Vol. 1, p. 29.

† History of Stonington, Wheeler, p. 112.

be carried in stage coaches, the General Assembly directed the several towns through which the stage routes ran to put the highways and bridges into good condition. Much opposition was manifested to the outlay of public money for the use of private mail stage companies, and it was many years before all the objections disappeared.

"An old highway* was the Fort Hill road running north from the head of Palmer's Cove and joining the New London highway near the Merritt House on the top of Fort Hill. It was relaid in 1733 and again in later years. 'At a proprietors meeting held in Groton October 27th, 1733 Voted—That Ensign Wm. Morgan Sr., John Avery and Sergt. John Avery and Sergt. John Wallworth shall be a committee to lay out an open highway four rods wide from the head of Nawayunk Cove, up fourt Hill to the South Contary Road.—Groton Town Meeting Book No. 9, p. 6.'"

Two years later a road was completed from Center Groton to the meeting house at the center of the North society.

"Few people probably are aware** that the original road on top of Fort Hill ran directly north from the (old) town house building (instead of northeast as now) and joined the New London and Mystic highway fifteen rods west of Charles Morgan's house. The road then crossed the highway and led up to an old pent way, which later became the Flanders road. An old stone wall bounded the east side of this very old highway but otherwise there is no trace of any road there to-day. The Groton Records, however, prove such a way existed in 1737 (Vide Groton Records, Book 4, p. 133.) The highway as it runs at the present time from the (old) town house to the New London and Mystic road was laid out between 1737 and 1757.

"The Pequonnoc road at that time ran westerly by Charles Morgan's house and on over to Pequonnoc village."

The road from New London Ferry to Preston was laid out Dec. 30, 1730.†

* History of the Fanning Family, Brooks, 1905, pp. 616-17.

** Ibid, p. 619.

† Spicer Genealogy, p. 23.

"Order for the lay-out of the principal highway leading from Center Groton to Preston town line in 1723:*

"We the subscribers being Selectmen for this year Anno Dom 1723 do appoint Mr. Ralph Stoder to assist Mr. Joshua Bill to lay a particular highway fore Rod wide from the meeting house to the pine swamp Road for the North people of the Town to come to meeting and also to make satisfaction to all the proprietors which the said way is laid out through their land which satisfaction is to be made in Common or undivided land we the sd. Select men having sufficient power to lay out any particular ways when it is wanting in our town.

"Groton October ye 24. 1723

"Joshua Bill
"Sam'l Lester
"John Avery
"Nichs Street

"Selectmen.

"Entered Recd. Oct. ye 24, 1723.

"The road laid out under this order is supposed to be that leading from Center Groton North to the Preston line, leading to and over the present so called Meeting House Hill, and by the Bill Parsonage to the then Pine Swamp near the town line of Preston, and past the Pequot Reservation. This highway divides pretty nearly the town of Ledyard into two equal parts."

A road running from the New London road through Flanders over Stark's Hill was built in 1748. At first only a narrow pent way, it was re-laid Nov. 5, 1802, and is a much traveled way.

We cannot give in detail the dates of opening of all the roads in the town but will mention a few of the more important ones. The road from Mystic to Burnett's Corners was built in 1818. The Noank road was opened in 1830, the river road between Mystic and Old Mystic in 1853, the road from Groton to Eastern Point a little later. The road from Groton to Gales Ferry was a bone of contention for

* History of Ledyard, Avery, p. 275.

years, and by vote of the town the selection were directed to call no more meetings regarding it. An appeal to the courts, however, resulted finally in favor of the petitioners and the road was built. Judge Potter writes:* "About this time (1858) the fever for road building ran high, producing the short O. T. Braman (river) road made necessary as it was supposed by the completion of the railroad across the lower part of the town. These were followed by the Alden Fish road, the Giles Haley road, the Solomon Chapman (north) road and the Gore Lane street. . . . The road from Pequonnoc Meeting House to the railroad station was provided for. West Mystic Avenue (built before the war) and the Eastern Point and Bindloss cross road followed. Two short roads at Noank and the Pequot Hill road . . . came next. The Walker cross road at Groton Bank, the Forsyth shipyard piece, the Bank street at Mystic River soon followed. The short connection link from Town Clerk Avery's south and the ice house and Daniel C. Brown road in 1878 have been followed by Monument and Centennial streets at Groton Bank. The Raymond Lamb road by and over Stark's Hill and the short ready-made Asa A. Avery road complete the chapter on highways" (to 1882).

The roads in the early days of the settlement were not roads in the modern sense of the word, but mere cart paths, the only vehicles in use being ox carts. Most of the travel was on foot or horseback. A man fortunate enough to own a horse rode to church on horseback with his wife and small children seated on a pillion behind him, the older children walking—in some cases many miles—and until well within the nineteenth century it was no uncommon thing in warm weather for a young woman to walk barefoot through the rustic ways leading to the house of God, carrying her shoes and stockings in her hands, to be put on when near the meeting house, in order that she might present a proper appearance in that sacred place.

Peter Avery (1764-1845) is said** to have "owned and

* History of New London County, 1882, pp. 434-5.

** The Averys of Groton, p. 98.

used the first wagon or chaise that appeared in Groton, and it was regarded as much of a curiosity as the first locomotive engine that ever appeared here."

Boats and canoes in the creeks and rivers and alongshore transported most of the heavy merchandise. The evolution of its transportation facilities would be a history of the town itself. Packet sloops ran regularly—or as regularly as wind and weather permitted—between Mystic and New York up to the time of the Civil War. The captains of these sloops acted as factors for the merchants of the town and it was quite the common thing for the sloop captain to be entrusted with the necessary funds to purchase a load of merchandise for his return voyage.

These sloops also carried passengers and in an old account book preserved in the family of Captain Elisha Rathbone may be seen the passenger lists of the sloops "Eliza" and "Mystic" in 1834-7 which cover the names of a large part of the inhabitants of Mystic at that time. The "Active," the "Apollo," the "Emily" and the "Motto" were the last of the sloop packets, which disappeared about the close of the Civil War. An anonymous writer has left the following interesting account of a journey from Mystic to New York by sloop in 1817:

"Stonington June 9, 1817.

"Having waited nearly a fortnight for an opportunity to go to New York, at length engaged a passage in the Sloop 'Ranger,' Captain Silas Beebe, who was bound to Philadelphia via New York. According to his arrangement and calculation—having taken his cheese, shad and mackerel on board, we set sail from Randall's wharf at 5 p. m., wind south-east. Beat down the river against the last part of the flood tide and anchored in the turn of the channel at Nawayunk. Captain B. went on shore to get his stores. We had three on board as passengers, Mr. Thos. Well's wife and his son Benedict. Rain falling in torrents. At six o'clock Captain B. returned, got under way and beat across the flats into Ram Island Channel and anchored. The weather being very thick, the wind heavy and the rain fall-

ing powerfully, thought it not advisable to proceed, accordingly we lay in Ram Island Channel till morning (10th) when the wind having shifted from south-east to south-west and very foggy, we weighed and run back to Nayayunk. Left Mr. & Mrs. Wells on board (in order to sleep, they having watched all night while the rest of us lay and groaned in our wet clothing) and went home to Mystic. At twelve o'clock noon we walked to Captain B's then went on board and found that our passengers had deserted. (N. B. Some person remarked on Monday that we might well expect a gale as the sun was on the line.) The wind being south-west and the tide beginning to flow, knowing the sun had got fairly over the line and consequently hoping good weather would follow, we set sail with high hopes and beat up Sound. Caught three mackerel for tomorrow's breakfast.

"At sunset found ourselves in the windward of Brown's Hills so called. The tide turning against us and the wind blowing west, we just fetched to the windward of Saybrook. Continued to beat until daybreak. The wind blowing very heavy, attended with a very bad sea, our quarters were very uncomfortable. We found we had lost ground when it was light enough to see our way. We put about, run back (Wednesday, 11th) and turned in and slept till 2 p. m. Having dined, Capt. B., myself and Joshua Leeds Jr. took the boat and went on shore on the west side of the harbor. As we were walking on the bar which leads to the Bridge we saw Mr. Timothy Wightman rowing his boat, returning from his son's. He came in shore and we all walked across the bridge to Mr. Asa Wightman's who was at home. We spent the afternoon at his house and store, and having obtained a fresh supply of provisions, such as lobsters, eggs, milk and bread, not forgetting tobacco, we went on board a little after sunset. Light wind, south-west, the forenoon being very windy and a heavy sea in the sound.

"Thursday, June 12, 1817.

"At five o'clock this morning, light wind from westward, weighed and stood out by Black Point. Crossed the Sound

and got under Long Island shore hoping for a south wind in the afternoon. The wind veered and hauled from north-west to south-west, and being close in with the Island, we for the first time lay our course for New York. After sunset the wind began to die gradually and head us off. At half past eleven o'clock, being entirely calm, the tide making ebb, we anchored with the mainsail up between Crane Neck and Easton's Neck, about one-third the distance from the Sound to the main shore. The Sound remains unruffled as the summer sea through the remainder of the night.

"Friday, June 13, 1817.

"At sunrise, the flood tide making, weighed anchor and made sail, there being a breath of air from the northward. Capt. Beebe employed in reading, having first availed ourselves of the wholesome and reviving operation of a shave. Grog holds out but we have learned that in boys hands butter is a fatal poison to bread and we have taken measures to keep them apart. I had partly been convinced of this fact before, when in the 'Hero' Capt. Potter, Lemuel Clift being cook. A very faint breeze of wind from the south-east enabled us to bring Huntington lighthouse to bear south of us at half past nine a. m. No prospect of arriving at New York this day. The sun is in the meridian—we are now abreast of Poverty Lane. This afternoon we sailed between hawk and buzzard, or rather in neutral latitude—the wind being in different directions—vessels one mile astern having the wind to the northward, those one mile ahead having the wind to the south-east. We continued in this bother perhaps two hours when we had a pleasant breeze from the south-east. At 7 p. m. anchored at Riker's Island, the tide being flood. Went on shore at the Island called South Brother. Procured a loaf of bread and one pint of old spirits. Squall from the westward attended with rain. Mrs. Wells and son in smack 'Superior' hailed us. We sent by Franky 25 cents to purchase one pound of butter. We had the benefit of his butter which relished much better than common, and the change (five cents)

Franky is determined to spend the first opportunity. Nine o'clock p. m.—calm—Franky and Joshua watch to-night. If a breeze we attempt the Gate. Go to bed.

"Calm, as it had been all night. The islands around us appear this beautiful morning to resemble the description of the "Happy Isles" in fabled story. Their green fields, fine trees, highly cultivated gardens and their neat little buildings give the scene an air of delightful enchantment. New moon. Five o'clock waiting for the tide and breeze. The tide will favor about 9 o'clock. N. B. Let me not forget to call on Willet Mott for my shoes.

"Arrived at New York at 12 Meridian.

"Saturday June 21st 1817.

"Sailed from New York in Sloop 'Hetty' Capt. Jesse Wilcox for Stonington. Passengers as follows: Jonathan Eldredge and lady, Benj. F. Babcock, widow of Elisha Williams, widow of Jabez Stanton, Cyrus Williams, Ralph Miner, Asa Whitney, Henry Babcock and Perez Chapman.

Sunday June 22nd 1817.

"Pleasant at 12 p. m. Arrived at Stonington harbor.

Monday June 23rd, 1817.

"At 6 morning, set out on foot for Mystic and took the benefit of all the rain."

In 1866 the Mallory steamer "Loyalist" began to make weekly trips from Mystic to New York. She was commanded by Captain Pardon T. Brown, who the next year ran the steamer "Artisan" in her place. The traffic was not sufficient to support a steamer and after two seasons the line was discontinued. The New York, Providence and Boston Railroad Company furnished the outlet to the East for many years and the New Haven and New London Railroad Company that to the west. The terminus of the former was Stonington and of the latter New London, connection being made by steamboats which stopped at Mystic en route. The Steamers "Chicopee," "Tiger," "Water Lily" and "Golden Gate" all served on this line.

In 1852 a charter was granted by the Legislature to the

"New London and Stonington Railroad Company" to build a road from the Thames River easterly to a junction with the tracks of the New York, Providence and Boston Railroad Company by the shortest, most feasible and best route, crossing the Mystic River by the northern-middle route, so-called, or by the southern-middle route, so called. The road was not built for several years and in 1856 the Legislature authorized the New Haven and New London Railroad Company and the New London and Stonington Railroad Company to merge their charters and to form one company. Authority was also given them to cross the Mystic River at any point which the General Railroad Commissioners of the State might fix and determine, between the extreme northern and southern routes.

Acting under this authority, the company's engineers chose the southern route and located the road across Sixpenny Island, Abigail Island and Mason's Island, more than a mile below the village of Mystic, and at once commenced work thereon. This roused the people of Mystic to vigorous action, and at the May Session of 1857 a petition of Charles Mallory and 580 others, inhabitants of Groton and Stonington, asked for the repeal of the legislation passed in 1856. This led to an acrimonious discussion carried on in print and before the General Assembly, the Mystic people asking for a layout that should cross the river at a point not lower than the present foot bridge, while the railroad corporation stood upon its charter rights and insisted upon its own layout. The matter was finally compromised by the adoption of the northern-middle, or the so called O. T. Braman route, where the road was finally built, and opened for traffic in 1858.

The road did not prove at once a profitable venture and in 1858 the Legislature authorized a lease of it to the New York, Providence and Boston Railroad Company for two years, a privilege afterwards extended to twenty years. The lease was not profitable to the stockholders and as they were not able to pay the interest on their bonds, foreclosure proceedings were commenced, which finally resulted in 1864

in a separation of the New London and Stonington Railroad Company from the New Haven, New London and Stonington Railroad Company and its sale to the New York, Providence and Boston Railroad Company, which corporation continued in control until at first by lease (April 1, 1892), and then by purchase of all its stock, it was in 1893 merged into the New York, New Haven and Hartford Railroad Company.

From the opening of the road until October 10, 1889, connection was made by ferry from Groton to New London. As the traffic increased longer trains and heavier cars made the ferriage increasingly difficult, and the delay incident thereto was a serious drawback to the through travel from Boston to New York, so in 1882 permission was given by the General Assembly for the construction of a bridge across the Thames River not below Winthrop's Neck.

The bridge was built in 1888-9, being opened in October of the latter year. The bridge is a double-track structure with two spans of 150 feet each, two of 310 feet each and a swing draw of 503 feet, giving a total length of 1423 feet. The building of the bridge made necessary a relocation of the tracks from Pequonnoc—now Midway—to Groton, involving a change in the location of six roads in the west part of the town, all of which were laid out so as to avoid grade crossings.

The ferry from Groton to New London was an early object of care to the inhabitants. In 1651 we read of an agreement with Edward Messenger to keep the ferry for twenty-one years, but after two or three years he gave up the lease and removed from town. March 1, 1755, the town entered into an agreement with Cary Latham for a lease and monopoly of the ferry for fifty years. Mr. Latham operated the ferry until his death, after which his son-in-law, John Williams, succeeded him.

Originally passengers were transferred in a canoe, later in a boat propelled by sails and oars. For a long time the landing on the New London side was north of Winthrop's Neck, the high land of the Neck affording some protection

in landing. Under the act of incorporation of the town of Groton, the first article provides "that the ferry and the land and the house belonging to it shall be and remain for the benefit of a free school in the town on the west side of the river," showing the importance attached to the ferry at that time. "In 1794* the sum of \$500 was raised by subscription and a wharf built at the end of the Parade, which was accepted by the town (New London—C. R. S.) as the only ferry wharf." The width of the river from this point to the opposite shore, as measured on the ice in January 1821, was one-hundred and forty-four rods, sixteen rods short of half a mile. The wharf was rebuilt in 1815. In 1821 a horse or team ferryboat commenced running.

An advertisement in a local paper of the time was as follows:

"The public are hereby informed that an elegant new Team-boat, sixty-five feet in length and forty-five in breadth, commenced running on the 2nd inst. A new Turnpike Road from this Ferry direct to Providence thro Mystic, North Stonington, Hopkinton &c. on which the Sound Steam-boat line of Coaches run is also completed.

"Loaded carts, waggons &c. can use this Ferry with the same security as a bridge.

"New London Ct. June 5, 1821."

This was an improvement on sculling, rowing and sails; but the ferry was often out of repair and in some respects inconvenient and offensive. In 1849 an arrangement was made by the town with Maro M. Comstock by which he was to have a lease of the ferry for ten years (to February 1, 1859) on condition of his running a ferry boat propelled by steam. Under this lease a steamboat, the Mohegan, seventy feet long, thirty-five feet wide and of twenty-five horse power, furnished the public with every requisite accommodation. On the expiration of Mr. Comstock's lease the ferry was run for ten years by Thomas Fitch, followed by Maro M. Comstock, who again conducted its affairs. He put a new boat on the route, the "Uncas." After the expira-

* History of New London, Conn., ed. 1860, p. 660.

tion of Mr. Comstock's lease the city of New London for a time operated the ferry, but not meeting with financial success again leased it to the Thames Ferry Company.

That there were mutterings of discontent with the operation of the ferry is indicated by the following action of the voters of Groton: "Notice: The inhabitants of the town of Groton who are legal voters in town meeting are hereby notified and warned to meet in special town meeting at the town house on Fort Hill in said town on Wednesday the 15th day of April 1874 at two o'clock in the afternoon of said day to act upon the following petition of Simon Huntington and nineteen others dated April 6, 1874, to wit

"To the selectmen of the town of Groton—The undersigned inhabitants of the town of Groton in the County of New London and legal voters in said town request you to call a meeting of the inhabitants of said town qualified to vote in a town meeting, at an early date, to take into consideration and to act upon the subject matter of preferring a petition to the Legislature of this state to be holden in May next, asking for liberty, power and authority to establish and operate a ferry between the towns of Groton and New London for the transportation of freight and passengers and for all other purposes for which a ferry may be useful or necessary by means of steam or otherwise.

(Signed)

"Horace Clift

"John W. Miner Selectmen.

"Silas Spicer

"Dated at Groton April 8, 1874."

At a subsequent meeting the following preamble and vote were passed:

"Whereas—The inhabitants of the town of Groton are dissatisfied with the present accommodation of the Ferry between New London and Groton, and believing that the rates of fare are high and oppressive upon the laboring classes and that some measures ought to be taken to reduce them,

"Voted. That the town of Groton petition the General Assembly of the State next to be holden for the right to

establish a ferry between the towns of New London and Groton, and that John W. Miner be a committee & agent for said town of Groton and that he be authorized for and in behalf of said town to sign and prefer a petition to the next General Assembly in their name for the above named object and that said agent be authorized to take all steps necessary and proper to carry the same into effect, and to incur all necessary expenses therefor which shall be paid by the town, all expenses not to exceed the sum of three hundred dollars, without further instructions from the town."

At the annual town meeting September 28, 1874, Mr. Miner presented his report which was "discussed and finally accepted."

"Notice, Whereas a petition has been presented to the Selectmen of the town of Groton in the words and form following, to wit

"To the Honorable Selectmen of the Town of Groton—
The undersigned, inhabitants of the town of Groton and legal voters in town meeting hereby petition you to call a special town meeting of said town to be held in the town house on the 3rd day of October 1874 at 2 o'clock P. M. to act upon the Ferry question in accordance with the petition brought before the annual meeting held on the 28th day of September 1874 which matter was laid on the table. Dated Groton, Sept. 28, 1874. Said petition being signed by more than twenty inhabitants of said town, Therefore

"The inhabitants of the town of Groton who are legal voters in Town meetings are hereby notified and warned to meet in Special town meeting at the Town House on Fort Hill on Monday October 12, 1874, at 2 o'clock in the afternoon of said day, to act upon said petition and to take such further action upon the petition referred to therein as may be thought expedient.

(Signed)

"Horace Clift

"John W. Miner Selectmen.

"Silas Spicer

"Dated at Groton Oct. 3, 1874."

At a meeting held in accordance with this call:

"The matter tabled at the annual meeting was taken up.

"Voted, That the prayer of the petitioners be refused and the petition be rejected.

"After a motion to adjourn had been negatived it was

"Voted, That the following preamble and resolution be accepted:

"Whereas, In the year 1651, five years after the founding of New London, a regular ferry was established between the west and the east sides of the Thames River called the New London Ferry, and certain lands were set apart for a ferry way and landing, and

"Whereas, In the act incorporating the Town of Groton, it was provided, First, that the Ferry and land and house belonging to it shall be and remain for the benefit of a free school in the town on the west side of the river, showing that said land was designed by the original planters of this colony to be used as a ferry and for no other purpose.

"Whereas, the said land was so used until 1825, a period of one-hundred and seventy-four years, and

"Whereas, This ancient landing place combined more good qualities for a ferry landing than any other to be found on the east side of the river, namely, an easy grade to the highway, a never failing spring of water to supply the boiler of a steamboat, a wide open space in front preventing the crowding of carriages and loaded teams, and greater nearness to the three great thoroughfares over which the travel and traffic of Groton and the adjoining towns finds its way to market. Also greater nearness to the New London navy yard and to the population of Groton Bank who require daily and hourly use of the ferry.

"Now therefore

"Resolved by the citizens of the town of Groton in public meeting assembled that the long and unbroken use of the 'Old Ferry Landing' for a hundred and seventy-four years,

"That the compact entered into at the time of the incorporation of the town of Groton, the actual advantages

to New London and the pressing requirements of public travel, all unite in demanding the immediate restoration of the ancient ferryway in this town to the use of the public as a Ferry way landing.

“ ‘Resolved, That the selectmen be instructed to present the vote of this meeting on the Ferry question to the authorities of the city and town of New London and in behalf of the town of Groton request them to run their ferry to their ancient landing place near the Ferry Spring.

“ ‘Resolved, That it is the sense of this body that no further meetings should be called on the ferry question for one year.’ ”

At the January session of the Connecticut Legislature in 1903 a charter was granted to the Groton and Stonington Street Railway Company, and in August 1903 an organization was effected and the following officers were elected: President, Thomas Hamilton. Vice-President, B. F. Williams. Secretary, E. W. Higgins. Treasurer, Costello Lippitt.

Common stock to the amount of \$400,000 was subscribed by the incorporators and it was voted to issue \$200,000 worth of preferred stock in addition to this. During the next year work was vigorously pushed and on December 19, 1904, the road was opened for travel. The road from Westerly to Groton Bank runs for nearly twenty miles through a most delightful variety of scenery comprising villages, forest and ocean, making it one of the most attractive trolley rides in the State.

The building of the railroad necessitated the construction of a new drawbridge over the Mystic River. The iron bridge built in 1866 had come to extensive repairs and it was not considered substantial enough to carry the increased traffic. A call was issued by the selectmen for “the legal voters of the Town of Groton . . . to meet in the Town House, Fort Hill, on Monday October 26, 1903, at 2:30 o’clock P. M. to act on the petition of C. B. Holton and 26 others to take action in regard to the purchase and erection of a new drawbridge over the Mystic River in said

town at the site of the present bridge, and to authorize, direct and empower the Selectmen of said town to advise and consult with the Selectmen of the Town of Stonington and with the Groton and Stonington Street Railway Company, and to make and enter into a contract with said Company and said Town of Stonington to assist the Town of Groton in the purchase and erection of said bridge at a cost to the Town of Groton not to exceed ($\frac{1}{4}$) one-quarter of the expense of purchasing and erecting said bridge and the erection of proper abutments and approaches thereto." The Berlin Construction Company were the lowest bidders and the contract was awarded to them for \$24,891.00, the work to be completed in three months, but with the usual delays the bridge was not opened for traffic until September 21, 1904.

CHAPTER XVI

SHIP BUILDING, SHIPPING AND SHIPMASTERS

SHIP BUILDING was one of the earliest established industries of New England. Abundance of excellent timber in close proximity to the coast offered exceptional advantages to English artisans at a time when material was already becoming scarce in the home country. Before the advent of the white man the Indians had availed themselves of the huge trunks of trees, and by the use of fire had hollowed out the great canoes, sometimes thirty or forty feet in length, capable of carrying forty or more men each, in which for purposes of pleasure or war they paddled as far from the mainland as to Block Island. Judge Wheeler tells us* of "the 'Royal Limb,' a famous canoe which was made from the limb of a tree so large that a barrel of molasses could be easily rolled in the inside from one end to the other."

No doubt the first vessels built in Groton were for fishermen or coasters. Just when the first venture was made we do not know, but as early as 1677 Thomas Wells "of Ipswich-shipwright" was engaged in ship building on the Pawcatuck river. His son Joseph, who died in October 1711, is styled** "of Groton." The family lived at Porter's Rocks and the old home in which Joseph died stood until 1868, nearly two hundred years.

John Leeds, who died in 1696, was a shipbuilder in Groton and his descendants carried on the business until well into the nineteenth century. At an early date John Burrows, Jr., is mentioned as a ship carpenter. "Thomas

* History of Stonington, p. 129.

** Hempstead's Diary, p. 3.

Starr* is called a shipwright. In the year 1710 he sold a sloop which he describes as 'a square sterned vessel of sixty-seven tons and six-sevenths of a ton burden, built by me in Groton.'" October 4, 1716** "I was all day at launching ye Groton sloop at Lathams." November 2,† "I was helping Samll Egcumbe Launch his sloop for P. Manwaring. we Launched about 8 o'clock at night." Sloops were built at Pequonnoc prior to 1719.

About 1720‡ "Capt. John Jeffrey, a master shipbuilder, was induced to come over from Portsmouth, England. Land for a shipyard was given him in Groton on the opposite bank of the Thames." Miss Caulkins says:§ "About the year 1720 Capt. John Jeffrey, who had been a master shipbuilder in Portsmouth, England, emigrated to America with his family. He came first to New London but regarding the opposite side of the river as offering peculiar facilities for ship building, he fixed his residence on Groton Bank. In 1723 he contracted to build for Capt. James Sterling the largest ship that had been constructed this side of the Atlantic, and that a favorable position for his work might be obtained the following petition was presented:

"Petition of James Stirling and John Jeffrey to the town of Groton: That whereas by the encouragement that we have met and the situation of the place, we are desirous to promote the building of ships on the east side of the river, we request of the town that they will grant us the liberty of a building yard at the ferry, viz., all the land betwixt the ferry wharf and land granted to Deacon John Seabury, of said Groton, on the south side of his land, for twelve years.

"Granted Feb. 12, 1723-4. Provided that they build the Great Ship that is now designed to be built by said petitioners in said building yard.'

* History of New London, Caulkins, Ed. 1860, p. 319.

** Hempstead's Diary, p. 60.

† Ibid, p. 61.

‡ In Old Connecticut, p. 75.

§ Ibid, p. 241.

"Jeffrey's great ship was launched October 12, 1725. Its burden was 700 tons. A throng of people (says a contemporary diarist) lined both sides of the river to see it propelled into the water. It went off easy, graceful and erect. Captain Jeffrey built a number of small vessels and one other large ship, burden 570 tons. It was named the 'Don Carlos' and sailed for Lisbon under the command of Captain Hope, Nov. 29, 1733." Thomas Fanning, born May 22, 1755, was a ship carpenter and worked at New London, Mystic, &c.*

At the close of the Revolutionary War ship building flourished and our shipping rapidly increased. We read** of "the ship 'Jenny,' that was launched at Groton, October 30, 1784. She was engaged in the European trade." Judge Potter in a manuscript history of the First Baptist Church in Groton states that in the pastorate of Rev. Timothy Wightman there was a shipyard on each side of the river at the Head of Mystic.

Eldredge Packer was a noted builder of small craft at Packer's Ferry prior to the war of 1812. One of the notable local events of that war was the recapture of the sloop "Fox" by the "Hero"—two vessels built by him. The site of this shipyard was occupied by D. O. Richmond during the last quarter of the nineteenth century and here he built a large number of yachts and small craft, many of them celebrated for their beauty and speed.

In the summer of 1853 Captains N. G. Fish and William Clift, together with Messrs. William E. Maxson, Benjamin F. Hoxie, Simeon Fish and Isaac D. Clift, formed a copartnership under the name of Maxson, Fish & Co. for the building of ships at Old Field—West Mystic. The Mystic Pioneer of February 16, 1861, records the fact that Messrs. B. F. Hoxie and William Clift had sold their interest to Captain N. G. Fish and that "the owners are now Messrs. Maxson & Fish." The ships built by them with the dates of launching are as follows, viz.

* History of the Fanning Family, p. 237.

** History of New London, Conn. 1833, p. 575.

Brig	"E. Remington"	October	1853
Schooner	"Stampede"	August	1854
Ship	"B. F. Hoxie"	November 21,	1854
Brig	"G. T. Ward"	September 18,	1855
Ship	"Aspasia"	May	1856
Brig	"A. Hopkins"	October 7,	1857
Ship	"Garabaldi"	October 1,	1860
Ironclad Steamer	"Galena"	February 14,	1862
Steam tug	"Vim"	May 20,	1862
Lighter	"Daphne"	August 21,	1862
Steam tug	"J. D. Billard"	September 3,	1862
Steam tug	"S. Thomas"	September 4,	1862
Steamer	"Sea Gull"	November 6,	1862
Steamer	"Kingfisher"	February 17,	1863
Lighter	"Jewel"	February 20,	1863
Ship	"Cremorne"	March 19,	1863
Steamer	"Nightingale"	June 18,	1863
Gunboat	"Vicksburg"	August 27,	1863
Steamer	"Fannie"	October 2,	1863
Steamer	"Cassandra"	December 19,	1863
Steamer	"Aphrodite"	May 6,	1864
Steamer	"California"	May 20,	1864
Steamer	"Ulysses"	June 16,	1864
Lighter	"Echo"	July 7,	1864
Lighter	"Hebe"	July 13,	1864
Steamer	"Nevada"	September 5,	1864
Bark	"Silas Fish"	December 20,	1864
Ship	"Seminole"	July 11,	1865
Brig	"Hail Columbia"	September 21,	1865
Bark	"Caleb Haley"	February 22,	1866
Schooner	"Abbie E. Campbell"	July 20,	1866
Schooner	"John K. Mundell"	March 1,	1867
Schooner	"Alaska"	November 1,	1867
Ship	"Helicon"	December 1,	1868
Ship	"Dauntless"	November 4,	1869

Probably the most celebrated ship built by Messrs. Maxson, Fish & Co. was the iron clad gunboat "Galena." She was one of the three ordered by the Government on recommendation of Commodores Joseph Smith and H. Paulding and Captain C. H. Davis, the other two being the "Monitor" and "New Ironsides." In their report made September 16, 1861, she was to be "a vessel to be iron-clad on the rail and plate principle, and to obtain high speed. The objection to this vessel is the fear that she will not float her armour and load sufficiently high and have stability enough for a sea vessel. With a guarantee that she shall do these we recommend on that basis a contract. Price \$235,250.00, length of vessel 180 ft., breadth of beam 36 ft., depth of

hold 12 2-3 ft. Time 4 months, draught of water 10 ft., displacement—tons, speed per hour 12 knots.”

Work was rushed on the vessel night and day, a shed being built over her that work might be carried on in all weathers. Her sides above the water line “tumbled in” at an angle of $32\frac{1}{2}$ degrees, her broadside armor being laid on in horizontal strips, while her ends were covered with heavy plates forged to shape. She so far exceeded the expectations of her designers and builders that when she was launched the red lead water line placed on her by the naval constructor was nearly a foot out of water.

She was hurried to the James River and her service there has been described by Professor James Russell Soley, U. S. N., in his article on “The Navy in the Civil War.”* She was with the squadron in Hampton Roads in April and covered the movement of the wooden fleet up the James River. Professor Soley says: “The light armour of the ‘Galena’ had not as yet been seriously tested, and Rodgers had no great confidence in her ability to stand a severe fire: nevertheless he decided to make the test. In a private letter written shortly after, he said, ‘I was convinced as soon as I came on board that she would be riddled under fire, but the public thought differently and I resolved to give the matter a fair trial.’

“Accordingly he ran the ‘Galena’ up to a point opposite the battery where the width of the stream was not more than double the ship’s length. According to an officer in the fort the ‘Galena’ steamed up to within seven or eight hundred yards of the bluff, let go her starboard anchor, ran out the chain, put her head inshore, backed astern, let go her stream anchor from the starboard quarter, hove ahead and made ready for action without firing a gun. Nothing could have been more beautiful than the neatness and precision of movement with which Rodgers placed the ‘Galena’ as if at target practice, directly under the enemy’s fire.

“In the words of the officer already referred to ‘it was one of the most masterly pieces of seamanship of the whole

* Battles and Leaders of the Civil War, Vol. II, pp. 268-10.

war.' In this position the 'Galena' remained for three hours and twenty minutes until she had expended all her ammunition. (She was the only ship that could elevate her guns sufficiently to reach the fort on the bluff.—C. R. S.)

"She came out of the action badly shattered, having been struck twenty-eight times and perforated in eighteen places. The 'Monitor' passed for a short time above the 'Galena,' but, being unable to elevate her guns sufficiently to reach the bluff, she again dropped below." All the advantage derived from the sloping sides of the "Galena" was completely over-balanced by the plunging fire of the fort on the bluffs. After this exceedingly fair trial the ship was sent to Philadelphia to refit, but she never again figured as an ironclad during the war.

The "Vicksburg" was another gunboat built in this yard. The "Nightingale" saw service as a naval supply ship in the Gulf of Mexico during the last year of the war and was wrecked at Vera Cruz not long after its close. The "Aphrodite" was another naval supply ship and was lost on Cape Lookout on her second voyage.

The ship "B. F. Hoxie," Captain Crary, burned by the Confederate privateer "Florida" June 16, 1863, was one of the most valuable prizes taken by the Confederates during the war. The ship and freight were valued at \$100,000 and the cargo, consisting of logwood, hides, silver ore with silver bars and gold of great value, was the property of English owners. So confident were the ship owners that her English cargo would protect the ship that no insurance was carried, so the property loss was the heaviest that Mystic sustained during the war.

The month of June was particularly unfortunate for Mystic shipping. On June 10, 1863, the Bark "Texana," Captain Thomas E. Wolfe, was captured and burned by the tug "Boston" off the mouth of the Mississippi River. The "Boston," a tug in the United States Government service, had been captured by a raiding party from Mobile, who started on a career of adventure, flying the United States flag. Captain Wolfe mistook the approaching vessel

for a Government tug come to tow him up the river, until she was within hailing distance, when she hauled down the United States flag and displayed the Confederate flag, at the same time demanding his surrender.

James Duke, the officer in command, proved to be an old schoolmate of Captain Wolfe, so the latter was courteously treated and given the option of taking the ship's boat and trying to reach safety in the river or remaining on the tug and returning to Mobile. A part of the crew chose the former alternative and arrived in safety at New Orleans.

Wolfe with two or three others chose the latter, being assured that as non-combatants they would have no difficulty in passing through the lines to their homes. They fell on evil times, however, as they arrived in Richmond just when the Confederate Government was much exercised over the execution by General Burnside of two men convicted of recruiting within the Union lines for the Confederate army.

Captain Wolfe was seized and thrown into Castle Thunder and afterwards into Libby Prison, where for a time he was held as a hostage. Still later he was sent to Salisbury prison, from which place he made his escape with Richardson and Browne, Tribune correspondents. The sufferings and narrow escapes of the party were graphically described by Richardson in his book entitled "Field, Dungeon and Escape." Wolfe spent about a year and a half in prison, one of his crew, Ambrose Wolfe, a Mystic boy, dying in Salisbury.

In this same month of June the smack "L. A. Macomber," Captain James Potter, Jr., of Noank was taken by the "Tacony" and burned off Nantucket Shoals. The crew were allowed to seek safety in their small boat.

The death of Captain N. G. Fish in 1870 caused a suspension of ship building at Old Field and the yard was idle for several years. Then Mr. Maxson formed a copartnership with Alexander Irving and under the firm name of Maxson & Irving they built several small coasting vessels. Subsequently Mr. Maxson withdrew and on January 13,

1883, Alexander Irving purchased the yard and with Captain Robert P. Wilbur engaged in building several barges for the Thames Tow Boat Company. "Messrs. Irving & Wilbur* this week completed their contracts for the three barges with the Thames Tow Boat Co. They are about twelve hundred tons burthen and fine specimens of their class. The first, the 'Hornet,' was launched two weeks ago, the 'Cricket' on Monday and the 'Wasp' on Wednesday of this week." But the blight that had struck the shipping industry was of too serious a nature, and ship building had been dealt a death blow, so the business was given up.

The yard lay idle until 1901, when the Holmes Shipbuilding Company purchased it and proceeded to build the five-masted schooner "Jennie R. Dubois," the largest vessel ever built on the river. She was a beautiful craft of 2800 tons burthen, launched on February 11, 1902, but after a short and successful career she was sunk in collision with a steamship off Block Island. The Holmes Company never built another large vessel, but gave their attention to the development of gasoline launches, in which line they became very efficient.

On December 6, 1853, Charles H. Mallory bought land at Appelman's Point and established a ship yard. He built two vessels there, the ship "E. F. Willets" and bark "Mustang," but, engaging in business with his father on the east side of the river, ship building at this yard was abandoned for a time. In July 1866 the property passed into the hands of John A. Forsyth, who the same year built the pilot boat "J. W. Elwell," but the yard was not operated continuously. In 1874 Messrs. Haynes & McKenzie built the schooner "Rodney Parker" at this yard and several small craft were also built there.

The village of Noank is in many respects a remarkable New England production. A self-contained community, it has always maintained a high moral and religious standard.

* Mystic Press, January 17, 1884.

the open sale of intoxicants has never been tolerated, poverty is almost unknown and the neighborly friendship existing is ideal. Its physical features compare favorably with its moral. Built upon a hill, with a commanding view of the water, the hill crowned with the white village church whose towering spire is a landmark from all directions, and the district school in close proximity, we have here the typical New England community.

For many years fishing was the principal industry and at the present time it is largely carried on. In the first division of the lands formerly belonging to the Pequots in 1712, Lot No. 1 at the extreme end was allotted to Deacon James Morgan* and from him received the name Morgan's Point. The lighthouse of that name occupied a portion of this land and the beacon near by is Morgan's Beacon. Part of this land is still in the possession of the family, having never been alienated.

Joshua Morgan, a great grandson of Deacon James, was a seafaring man living in Noank, and his son, Roswell Avery Morgan, commenced the boat building business in the old Morgan boat shop just north of the shipyard, which is a prominent landmark as one approaches Noank by water. Here for three generations, father, son and grandson have carried on the business.

Just when the building of fishing smacks was begun is uncertain. Possibly some of the early vessels were the work of the Morgans, as Roswell A. was classed as a shipbuilder.

As early as 1832 Deacon John Palmer, who had been engaged in the business of boat building, associated himself with James A. Latham, and about 1836 they commenced the building of fishing smacks.† About 1845 Deacon Palmer retired from active labor and his two sons, John and Robert, succeeded to his interest. The partnership with Mr. Latham was terminated soon after by his withdrawal, he engaging in a similar kind of business with

* See map in *History of the Fanning Family*, Brooks, Vol. I.

** *Genealogical and Biographical Record of New London County*, 1905, p. 278.

† *History of New London County*, 1862, p. 471.

his brother, John D. Latham. They became noted builders of fishing craft.

John and Robert Palmer continued business at the upper yard and in 1855 Robert in company with a cousin, Daniel E. Clark, purchased the lower yard. They remained together but a short time, Mr. Clark disposing of his interest to Mr. Palmer's brother John and the two brothers, under the firm name of R. & J. Palmer, operated both yards until the death of John in 1876. In 1860 they laid down a set of marine railways which for the times were considered very large and which brought to them much repair work. Among the vessels rebuilt were the Baltimore clippers "Mary Whitridge" and "Grey Eagle" and the schooner yacht "Dauntless," formerly "L'Hirondelle," which was owned by James Gordon Bennett, Jr. She was lengthened in 1869 previous to her race across the Atlantic with the "Cambria."

They soon became interested in the building of larger vessels and the following is an approximate list of sailing vessels and steamers built in these yards to the close of 1905:*

Schooner	"Sarah Clark"	1853
Bark	"Mary Coe"	1856
Schooner	"Robert Palmer"	1857
Schooner	"Oakes Ames"	1862
Brig	"Mystic"	date uncertain
Yacht	"Foam"	1863
Schooner	"Stephen Morgan"	1864
Schooner	"Margaret & Lucy"	1865
Brig	"Florence"	
Schooner	"William O. Irish"	1865
Schooner	"Agnes"	1865
Brig	"Wm. Mallory, Jr."	1866
Schooner	"Wm. C. Bee"	1869
Yacht	"L'Hirondelle"	rebuilt 1869
Bark	"Sappho"	1869
Schooner	"Charmer"	1872
Steamer	"Frightlight"	
Schooner	"J. N. Colby"	1873
Schooner	"E. L. Dow"	1874
Schooner	"Theresa"	1874
Steamer	"Herman S. Caswell"	1878
Yacht	"Ruth"	1881

* From a list compiled by Deacon Robert Palmer in possession of Professor William A. Wither.

Steamer	"Block Island"	1882
Steamer	"Rhode Island"	1882
Yacht	"Vanina"	1882
Yacht	"Mohican"	1884
Pilot Boat	"Gracie"	1884
Steamer	"Nashua"	1884
Steam Yacht	"Narwhal"	1887
Steamer	"Connecticut"	1889
Ferryboat	"Col. Ledyard"	1891
Steamer	"Nutmeg State"	1892
Ferryboat	"Menantic"	1893
Ferryboat	"John G. Carlisle"	1896
Steamer	"Postmaster General"	1898
Steamer	"Old Glory"	1898
Steamer	"Richmond"	1902
Steamer	"Robert Palmer"	1902
Schooner	"A. J. Pierce"	1904
Steamer	"John Arbuckle"	1905
Ferryboat	"Gov. Winthrop"	1905
Steamer	"Beatrice Bush"	1905
Steamer	"Wm. V. R. Smith"	1905

The above with fishing smacks, small steamers, yachts, dredges, lighters and barges make a total of more than 550 vessels turned out at these yards.

In 1879 Robert Palmer purchased the interest of his deceased brother John and laid down the large marine railway at the lower yard. This railway was capable of hauling out the largest Sound steamers and the first job was the rebuilding of the steamer "Narragansett" in the winter of 1879-80. By a singular fate she was sunk by collision with her sister ship the "Stonington" in June 1880 and was brought to Noank and rebuilt a second time.

In September 1880 Mr. Palmer admitted to partnership his son, Robert Palmer, Jr., and his son-in-law, Simeon W. Ashbey, and the firm became the Robert Palmer & Son Ship-building and Marine Railway Company. Aside from the repair work the business of the yard in late years has been almost exclusively confined to the building of barges and railroad floats. The Palmer plant has turned out more than 550 vessels, varying in size from the ordinary fishing vessel to the palatial Sound steamer, and is one of the largest plants for wooden ship-building in this country, with a reputation second to none.

"The growth of the coasting service* can well be followed in the increased dimensions of the car floats constructed by this company. Formerly they were from 160 to 180 feet long with a capacity for eight cars; to-day it is a common thing to build floats 330 feet long, having three tracks and a capacity for twenty-two cars. The size of barges, too, has been greatly increased until now the popular size is one carrying thirty-three hundred tons with good freeboard."

The fishing industry reached its zenith about the time of the Civil War. A writer in "Historic Groton" says that from seventy-five to one hundred vessels went out and came in, making trips to New York for a market. On one April day in 1866 from twenty to thirty smacks sailed to the East to open the season's fishing. In the early days these smacks were built with wells in which the fish were carried to market alive, but in later years most of the vessels carried ice for the preservation of the catch.

Many of the captains that supplied the New York market during the summer made trips to the South in the winter, finding a market in Charleston, Savannah, Key West, Havana, Mobile or other Southern cities. The lobster business is carried on quite extensively, most of the boats engaged in this industry being fitted with gasoline engines so that their trips are not dependent upon wind.

The Connecticut lobster hatchery is located at Noank and under the superintendency of Captain Latham Rathbun turns out about fifty million young lobsters a year in an attempt to keep up the supply. The Mystic Press gives the following statistics of the Noank lobster business:**

"Employs ninety men, thirty-four sail boats, ten smacks, four schooners and one steamer; uses thirty-four hundred pots. Pots have thirty-five fathoms warp each, making one-hundred and nineteen thousand fathoms or seven-hundred, fourteen thousand feet, or something over one-hundred and

* Genealogical and Biographical Record of New London County, 1905, p. 117.

** February 22. 1883.

thirty-five miles in all. Each pot has two buoys attached and costs one dollar and a half complete. Lobster ground from Fisher's Island Sound to Block Island."

In the year 1900 the Eastern Shipbuilding Company located in Groton and commenced the construction of two large steamships for the Great Northern Steamship Company, under the management of James J. Hill. These steamers, "Minnesota" and "Dakota," were built for the Pacific trade and were the largest merchant vessels ever laid down in America, being 630 feet in length, 73½ feet in breadth and 56 feet from keel to upper deck, with a displacement light of 33,000 tons. They were several years in construction and the town experienced quite a boom in consequence, but since the departure of the ships the yard has lain idle and depression has ensued.

We must not omit mention of the whaling industry, which reached its height during the twenty-five years preceding the Civil War. The largest number of vessels of Groton ownership engaged in the whale fishery is found in Daboll's Almanac for 1850 as follows:

Bark	"Alibree"	373 tons	Agents	I.	&	W.	P.	Randall
"	"Congress"	280 "	"	"	"	"	"	"
Ship	"Hellasport"	346 "	"	"	"	"	"	"
"	"Meteor"	325 "	"	"	"	"	"	"
Bark	"Shepherdess"	274 "	"	"	"	"	"	"
Ship	"Hudson"	368 "	"	G. W. Ashbey & Co.				
Schooner	"Washington"	190 tons	"	"	"	"	"	"

Many of the men who afterward achieved distinction in the merchant service commenced their careers on board whaling vessels. But with the discovery of petroleum and its adaptation to a great variety of uses, the demand for whale oil decreased and, as one old sailor expressed it, "when oil bubbled out of a hole in the ground whales couldn't compete."

The last of the Mystic ships were sold to the Government at the outbreak of the Civil War for use in the "stone blockade." The old ship "Meteor" planted her bones off the

port of Savannah; the fate of the others has not been discovered.

One of the most successful whaling voyages on record stands to the credit of a Groton man. Captain Ebenezer Morgan, in the ship "Pioneer" of New London, sailed from that port on June 4, 1864, and returned on September 18, 1865, with 1391 barrels of oil and 22,650 pounds of bone, which sold for \$151,060. The cost of the outfit was but \$35,800;* thus in the short space of fifteen and a half months over four hundred per cent. was cleared on the investment.

An incident quite out of the ordinary befell a Groton whaling captain in 1855. Captain James M. Buddington, in command of the New London ship "George and Henry," while on a cruise discovered a ship fast in the ice and drifting, apparently abandoned. Boarding her after much difficulty she was found to be Her Majesty's frigate "Resolute," one of three ships sent out the year before in search of Sir John Franklin. Becoming ice-bound in Baffin's Bay and running short of provisions, she was abandoned by her crew and had drifted nine hundred miles out into the Atlantic when she was discovered by Captain Buddington. By dint of the hard labor of himself and the crew she was finally cleared from the ice floe, and, with a prize crew on board, was brought safely into New London.

The United States Government paid the salvors the sum of \$30,000 for the ship and she was taken to the Brooklyn Navy Yard, where she was refitted and sent back to England as a present from the United States to the Queen. Although the ship had been drifting for sixteen months** "when first discovered, the lamps, bottles and wine glasses all stood upon the table in the officers' room just as they had been left when they drank their farewell to the ship, and books lay open in the cabin as if just laid aside. The epaulets of the captain were there; and many books and

* Story of New England Whalers, Spears, p. 325.

** History of New London, Coddens, 1866, p. 684.

tokens were discovered bearing inscriptions of tenderness and friendship, that must have been left behind by heavy hearts yielding to stern necessity."

An adventure of Captain Ambrose H. Burrows gives us a glimpse of conditions existing in the early part of the nineteenth century. On January 24, 1823, he sailed from New York in the brig "Frederick" bound for Lima, Peru, on a trading expedition. The vessel and cargo were owned by Captain George Haley, Enoch and Silas E. Burrows and the Captain.

Arriving at Callao after a stormy passage of one-hundred and fifty-eight days he found the city in a state of insurrection against the Spanish Government and all business suspended. Shortly after his arrival, however, came the noted General Bolivar with reenforcements from Colombia and quiet was restored. In about two months, having disposed of his cargo, he took on board another and sailed for Pisco on a trading voyage. Here he was successful and after a trip to Callao, from which port he shipped home in specie the proceeds of his voyage, he sailed for Quilca, the seaport of Arequipa, the capital of Upper Peru.

Arriving off the port late in the day he did not venture to enter but laid to until morning. At about ten in the evening he was fired upon by a strange vessel and soon after was boarded by a boat's crew from the pirate brig "Quintanelia," commanded by an Italian named Matalena. With the exception of the first officer, William L. Hill, all the officers and crew of the "Frederick" were transferred to the pirate brig. It was finally concluded to send the prize to the island of Chiloe, the pirates' rendezvous, but as navigators were scarce, Captain Burrows accepted the proposition to navigate the vessel with a crew of a prize-master and nine men from the pirate.

Captain Burrows had persuaded Matalena to allow him to keep with him his son Brutus, a lad of sixteen years. He had secreted in his stateroom his pistols and those belonging to his mates, together with a supply of powder and balls. For several days Captain Burrows cherished the

hope of falling in with some man-of-war that might recapture his vessel, but finding that hope in vain he resolved to act for himself, so arming himself and his son he called the prize-master into the cabin and informed him that he was determined to regain possession of the vessel and he must remain neutral or die. He chose neutrality.

As the captain and his son were armed they went on deck and at pistol's point drove the crew into the fore-castle, from which they called them one by one and securely bound them, placing them in positions where they could not free one another. Captain Burrows now found himself three hundred miles from land with only himself and son and the prize-master, with two of the crew whom he had released to assist in working the ship. The situation required sleepless vigilance and as the strain was becoming unendurable, he decided to rid himself of his prisoners.

Equipping a whale boat with sails, oars, compass, provisions and water, he placed the seven men therein, unloosing the last one as he went over the side. They were given explicit directions as to the course to steer to reach the land, which was about one-hundred and fifty miles distant.

On the third day after the recapture of the brig Captain Burrows dropped anchor in Callao. But a revolution broke out there soon after his arrival so that for several weeks he was subjected to trouble of various kinds. Robbed by insurrectionists and fired upon by rebels and also by friends, he was in danger until the Spaniards recaptured the town.

While Captain Burrows was absent on business at Lima, the boat's crew that he had set adrift put in an appearance and claimed the brig as their property, and he returned to find a guard of soldiers in possession, and but for the timely arrival of Commodore Stewart in the United States frigate "Franklin" he might have been robbed of his whole property. Commodore Stewart had as prisoners on board the "Franklin" a boat's crew from the "Quintanella," among them being Augustus Bennet, one of the crew of the "Frederick." Mr. Hill, chief officer of the brig, had been put

ashore by Matalena, so Captain Burrows had recovered two of his crew.

But the state of affairs was so unsettled that he concluded to sell his vessel and return to the United States. The frigate "Constitution," Commodore Hull, came to relieve the "Franklin" and Captain Burrows took passage for home on the latter ship. The ship called at Valparaiso en route, and as they were leaving that port they had the pleasure of seeing a French frigate enter the harbor with no less a prize than the pirate "Quintanelia." Her commander, Matalena, was sent to France and executed for piracy.

Like all seafaring communities Groton has had its full share of disasters. It is impossible for us to enumerate all the losses, but the following are some of the more conspicuous ones:

Soon after the War of 1812 Paul and George Burrows were lost in the brig "Jane Coates."

Sloop "Concordia," Captain Ambrose H. Grant, sailed from New York September 11, 1818, and was never heard from. With Captain Grant as mate was his brother, George Grant, and his nephew, Nathan Burrows Grant, all of Groton.

In 1856 the ship "Leah," built by the Greenmans, was hurried to completion in order to take advantage of the high freight rates then prevailing. She sailed from New York and was never heard from. Her commander, Captain Latham, and first officer, John B. Eldredge, were Groton men.

February 11, 1860, smack "Herald" went ashore on Fisher's Island in a thick snow storm. Her commander, Captain Peter Baker, was badly frozen.

March 20, 1864, brig "A. Hopkins," Captain Leerhoff, sailed from Philadelphia with a load of coal for New Orleans and was never heard from. She was owned in Mystic.

October 9, 1864, the steamer "Aphrodite," Captain William Morgan, went ashore on Cape Lookout, N. C., and became a total wreck. She was a new vessel on her second

voyage, bound from New York with a load of sailors and supplies for the blockading squadron on the South Atlantic coast. The loss was a heavy one for Mystic. John E. Williams, Jr., purser of this steamer, was captured on board the schooner "Vapor" while en route from Beaufort to New York and was imprisoned at Florence, S. C., from which place he made his escape but was never heard from.

October 23, 1865, the new smack "Minnie," Captain William H. Appelman, was blown on shore at Jupiter Inlet, Florida, in a hurricane and became a total wreck. All hands were saved. In the same hurricane the smack "Connecticut," Captain Erastus D. Appelman, (a brother of William H.), is supposed to have foundered, as she sailed from New York October 20 and was never heard from.

A singular disaster was the sinking of the brig "William Edwards" by the steamer "Ariadne." Captain Sidney Ashbey had assumed command of the "William Edwards" for one voyage, pending the completion of another vessel of which he was to be master. He was returning from France with a valuable cargo of wines, &c. The "Ariadne," one of the Mallory line of steamers, under command of Captain George B. Crary, left New York at 5 o'clock p. m., December 13, 1865, and at 11 o'clock the same night collided with the brig, sinking her so quickly that the crew barely escaped with their lives. The meeting of the two captains who had been next-door neighbors and lifelong friends may be better imagined than described.

In October 1867 the smack "Eliza," Captain O. P. Park, was sunk in collision off Sandy Hook. No lives were lost but the vessel was a total wreck.

In January 1868 the steamer "Nightingale" was lost at Vera Cruz. As she was partly owned in Mystic and was commanded by a Mystic man, Captain Breaker, we give place to her loss here.

The ship "Cremorne" sailed from San Francisco June 1, 1870, and was never heard from. Captain Gates and his son were from Mystic.



CLIPPER SHIP "ANDREW JACKSON"

Holds record for fastest passage to San Francisco: 89 days, 4 hours

In November 1883(?) the ship "Dauntless," Captain D. W. Chester, was lost on the coast of Africa.

Among the noted shipmasters of Groton we mention Captain John E. Williams, who in the ship "Andrew Jackson" arrived in San Francisco March 24, 1860, after a passage of eighty-nine days and four hours, from New York—the fastest passage on record for a sailing vessel.

Captain Joseph Warren Holmes, another resident of the town, enjoys the distinction of having doubled Cape Horn more times than any man living, having accomplished that feat eighty-three times. He commenced his career at the age of thirteen, his first venture being a whaling voyage. He continued at whaling for fourteen years, after which he entered the merchant service and had command of several fast ships. His best passage was in the "Seminole," a new ship built by Maxson, Fish & Company, which he made in 96 days. In this ship he made twenty-two voyages to San Francisco.

In April 1871 Captain Charles C. Sisson in the ship "Bridgewater" picked up the captain, second officer and four of the crew of the Swedish bark "Belladonna," wrecked in a gale on the 6th of the month. After being three days in the ship's boat with scanty provisions, far out of the course of ordinary ocean travel, they were a grateful crew when rescued by Captain Sisson. In January 1865 Captain Sisson rescued the crew of the "Maggie Mitchell," consisting of thirty men.

CHAPTER XVII

SCHOOLS, CENSUS, ETC.

AT THE very beginning schools were made an integral part of the town's organization. At the first election of town officers we find that John Barnard was elected "School Master." "When the schoolmaster was engaged, May 28, 1706, to teach the children in the different houses until the school house was built, he was to teach first in Mr. Samuel Avery's house."—Groton Avery Clan, Vol. I, p. 114. As was the custom in those days the school house was located near the meeting house and the two were closely linked together.

Before the separation from New London:* "Dec. 14, 1698—Voated that the Towne Grants one half penny in money upon the List of Estate to be raised for the use of a free Schoole that shall teach children to Reade Write and Cypher, and the Lattin Tongue, which School shall be kept two thirds of the year on the West Side and one third of the year on the East side of the river. By reading is intended such children as are in their psalter." This shows the "three R's" to have been fundamental in those early free schools, and we may infer that the teaching of Latin was continued from the large number of young men of the town who pursued an education through the various colleges then in existence, among them Silas Deane, Yale 1758, Weightstill Avery, Princeton 1767, Samuel Seabury, Harvard 1724, his son Samuel, Yale 1748, John Ower, Jr., Yale 1756. John Ledyard was a student at Dartmouth though not a graduate.

In the beginning the school district was synonymous with

* History of New London, Caulkins, 1860, p. 397.

the church parish but in 1793 the state passed a law by which a committee of eight, with Governor Treadwell as chairman,* "were authorized to sell all the lands owned by the State west of Pennsylvania reserved in the cession to the United States in 1782-1785 and the proceeds of the sale were to go to a perpetual fund, the interest of which was to be divided annually among the several societies constituted or which may be constituted by law within certain limits, and each society could by a two-thirds vote, improve its proportion of the interest, for the support of the Christian ministry or the public worship of God. All inhabitants who have the right to vote in town meeting are to meet in October annually, organize themselves into societies and transact any other business on the subject of schooling in general and touching the monies hereby appropriated to their use."

This law provided for the establishment of "school societies" or districts in place of the old ecclesiastical societies, which marked a new departure in educational matters, and it was also the beginning of the State School Fund. The proposal that the income might be used for support of religious worship did not meet with popular approval and in May 1795 the law which finally was enacted provided** that the "proceeds of this sale are to be made into a perpetual fund, which shall be, and hereby is, appropriated to the support of schools in the several societies constituted by law, according to the list of polls and ratable estates."

By this act and its amendment in 1798 ecclesiastical societies were forbidden to have power over schools, and† "each society was given power to appoint a suitable number of persons, not exceeding nine, of competent skill and letters, to be overseers or visitors of schools." The income from the State Fund was augmented in 1837 by the division among the States of an existing surplus in the United States

* History of Education in Connecticut, Bulletin No. 14, U. S. Dept. of Ed., p. 35.

** Ibid, p. 39. † Ibid, p. 39.

Treasury. The share of Connecticut was \$763,661.83, which sum was placed on deposit with the several towns as a trust fund, any loss to be made good, and repayable to the State on demand. One-half the income was to be devoted to education and one-half to current expenses of the town. This was the origin of the Town Deposit Fund.

In 1854 the State passed an act imposing on each town the raising of a tax of one cent on each dollar of the grand list for the support of schools. In 1859 the whole of the income from the Town Deposit Fund was voted to schools. In 1868 the town tax was raised to an amount sufficient to support the schools. Before that time the difference of cost of maintenance, in excess of the amounts received from the above enumerated sources, was collected from the parents of the pupils attending the schools.

The annual report of the Acting School Visitor to the Town of Groton, September 28, 1868, (the last under the old régime) summarizes the finances as follows: "For the support of our schools we have received the current year, from the State Fund \$1301.65, from the town Deposit Fund \$385.94, from town tax \$600.16, making a total from these three sources of \$2287.75. The sum total of teacher's wages in all our public schools for the year is \$5562.75. . . . New laws will very seriously and it is to be hoped advantageously affect our public schools. One tendency will be to diminish the attendance on private schools and increase the attendance on public schools" &c. &c.

(Signed) "J. R. AVERY,
"Acting School Visitor."

The general condition of schools in the State is well shown by the report of the inspectors in the town of Thompson in the adjoining county of Windham:* "Schools in Thompson which had hitherto been left to the management of the several districts were brought under more stringent discipline by the legislative enactment of 1798. A State School Fund had now been created by the sale of

* History of Windham County, Learned, pp. 355-6.

the Western Reserve; school societies had been endowed with executive functions, and now each society was obliged to appoint overseers or visitors who should examine their general superintendence and direction. In compliance with this enactment Rev. Daniel Dow, Noadiah Russel and Daniel Wickham were appointed 'inspectors.' Their report throws some light upon the condition of public schools at this date:

"The Inspectors of Schools for the Town of Thompson beg leave to present the School society the following report, viz., Being impressed with the importance of having our schools subjected to better regulations, and convinced of the wisdom of the law made and provided by the Legislature of Connecticut for that purpose, we cheerfully entered upon the discharge of our office, and took as we trust a faithful view of the present schools in the town of Thompson. We failed not in our determination to respect the law of the State, and we did whatever at the present time in our judgment seemed serviceable to be done. But, the regulating of the Schools in this place being an object entirely novel and our work of reformation in this respect being somewhat extensive we did not find ourselves in a capacity to make all those alterations for the present year, which in other circumstances we should have thought expedient. For the year ensuing, however, we hope something more will be accomplished, than what we have been able to effect; and in order that the districts may receive the benefit of the inspection which we have made, and of that plan of conduct upon which we have entered, we beg leave to propose the following recommendations:—

"We earnestly recommend that for the future it will be generally understood that the inspectors will enter upon a faithful examination of school masters before their fall schools commence and that all masters and teachers be requested to make applications for that purpose.

"We recommend that all masters offering themselves for examination consider it as a necessary requisite to be able to read and pronounce English with propriety, to be able to explain the spelling book, and to perform common arithmetic: that a moral character be considered indispensable; and a knowledge of English grammar though not absolutely requisite as very desirable.

"We recommend that it be made a serious question with these districts that do not provide for themselves a schoolhouse, nor any suitable and convenient place where the scholars may receive the benefit of instruction, whether they ought to have any certificate that they have had any school as the law requires, merely because they have hired a master to lose his time.' &c. &c.

"Thompson, May 1, 1799."

An article in the Mystic Pioneer of February 11, 1860, has the following to say about "Common Schools in Groton:" "In order to obtain the 'school money'—that is, the interest on the School Fund of this State, which is annually divided amongst the several school districts—the

law makes it the duty of the District Committee to ascertain the name of every person, over four and under sixteen years of age, who shall belong to such district on the first Monday of January together with the names of the parents, guardians, or employers, and shall make return of the same to the School Visitors of the town, on or before the 2nd of January, who, after examining the same, send a certified copy to the Comptroller of Public Accounts. Last year, the amount to each scholar was \$1.30—for some years previous \$1.40. In addition to this the town pays a 'one-cent tax' for the benefit of Common Schools, and the interest of the Town Deposit Fund, making a total in 1858 of \$2,072.68—in 1859 of \$2,566.41. This sum is divided to the several districts in proportion to the number of scholars, which amounts to something more than \$2.00 each. Well may we say 'other men have labored and we have entered into their labors.' The School Fund is now over \$2,000,000: the amount paid to the several districts in the State March, 1859, was about \$136,000.

"The following is a list of the districts with the number of scholars in each, as reported by the committees on the 1st of January, 1860:

Dist. No.	1.	140—Benjamin Coe,	Committee.
	2.	58—John R. Starr,	"
	3.	53—Elijah B. Morgan,	"
	4.	69—Jabez Watrous,	"
Frac. of	4.	46—Annexed to No. 6, Stonington.	
	5.	285—Amos Clift,	Committee.
	6.	63—Henry S. Gilbert,	"
	7.	93—John S. Heath,	"
	8.	27—Robert Chapman,	"
	9.	28—Daniel Holdredge,	"
	10.	102—Thomas E. Packer,	"
	11.	139—John Palmer,	"
Total		1103	
Last year		1148	

"Showing a decline of 45 during the past year, of the 'rising generation.'"

The statistics taken for ten-year periods are as follows:

Dist. No.	1.	Groton Bank	1870	1880	1890	1900
			181	206	271	267

	2. Lane	83	73	54	40
	3. Center	44	40	42	31
	4. Burnetts	61	64	32	33
	5. Mystic	373	304	256	238
	6. Upper Noank	56	53	46	46
	7. Pequonnoc	104	90	70	64
	8. Eastern Point	35	36	27	39
	9. Flanders	21	19	19	14
	10. Old Field	154	86	129	126
	11. Noank	144	141	180	236
Fraction	Old Mystic	33	not given	19	22
		1289	1112	1145	1156

The Fifth School District was for many years the largest in the town. Its first school building was located just west of the Mariners Church and was occupied until a new building was erected a little to the north of the same church, when it passed into the hands of the Third Baptist Church and was moved a short distance north, where for many years it served as a conference house. This building was a one-story structure of the regulation type of the day, but the new building was a two-story house with separate desks and a recitation room apart from the school room, and was a marked advance over the old accommodations. Two celebrated teachers held sway in this school house—Dudley A. Avery and William H. Potter. It was during the administration of the latter in 1849 (January 11) that a notable accident occurred, when the floor of the second story gave way and landed a large audience on the floor below. The incident is worthy of perpetuation as showing the character of school training of the day. The account as follows was given in the *Mystic Pioneer*, June 5, 1869:

"Pretty extensive arrangements had been made. The speakers had been well drilled. Admission was free. The upper room in the school house . . . was packed full, extra seats having been improvised. The following was the programme, and the floor went down while Frank Dudley was singing the California Song, No. 12 in the 'Ordo.' He came in dressed as a miner with his spade, sifter and washbowl swung over his shoulder, when the crash came. Here is the order of exercises:

- "1. Original prologue in poetry. Written by A. G. Stark. Spoken by Ephraim Marston.
2. The Yankee Courtship acted by William Fitch, Goat Point.
3. Select Oration by John A. Wolfe, Jr.
4. Cato's Soliloquy by Charles Henry Packer.
5. Dialogue on Cowardice.
6. & 7. Presentation of the colors of France by Citizen Grinnett and reply by the President. Said by Lodowick L. Sawyer and George W. Packer.
8. Great Western in New York—The Windmill &c. Performed by Fitch.
9. Pierpont's "Old Ironsides" by Elisha Rogers of Montville.
10. Dialogue, "Alderman."
11. Extract from Young Gentlemen's Monitor by William S. Fish.
12. California Song, sung by Frank L. Dudley.
13. Song of the Indian Student, sung by William Fish.
14. An Original Dialogue on Peace and War, written by the Principal.
15. A Specimen from William B. Sprague by George H. Murphy.
16. Specimen of James Otis, 1775, by Giles Wolfe.
17. Extract from Brutus on Caesar's Death by William H. Irons.
18. Drama of William Tell, the part of young Tell acted by Horace Clift.
19. The French Revolution of 1793, spoken by Charles Carroll Packer.
20. Specimen of Patrick Henry by Frederick King.
21. Reflections on Washington's Grave by G. Riley Ashbey.
22. Character of Washington by Charles B. Packer.
23. Scipio to Hannibal, Hezekiah Smith.
24. Hannibal's Reply, Timothy Watrous.
25. Oration by John B. Eldredge.
26. The Promising Youth, a farce written by A. G. Stark.
27. Original Epilogue by Elam Eldredge, Jr.

"Well, that was the order and, as we have said, when Master Dudley began to sing, the south half of the floor began to settle and down, down it went, till half the audience was eight feet below the other half. Not a scream was heard for some moments, and the singer kept on until he saw the situation. A succession of screams, yells and groans followed. Many supposed there must be scores killed and repeatedly the story was raised that men, women and children were crushed beneath the fallen floor.

"The house was at first filled with a cloud of dust, which arose from the tan bark between the floors. And the cause of alarm was the stove, which fell with the floor, and, as it was a very cold night, had live embers in it. The principal slid off the projecting platform, which inclined about 20 degrees from a horizontal position, and found the stove, and at once had snowballs handed in to put out the fire. He

and others explored under the prostrate floor and found no victim was there. It proved that no bones were broken, nor was anyone seriously injured. Some lost portions of their apparel, others were slightly scratched and one had a little scald from the basin of hot water on the stove. All were thankful, we believe, for the deliverance. A subscription was started for repairs which were commenced the day following.

"On the 19th the programme was carried out in the South Conference room, the two churches refusing the use of their houses and the school house not being ready until the 22nd. Price of admission 25 cents. George W. Ashby, Esq., volunteered to act as doorkeeper. The proceeds were \$60.00 without the subscription for school house repairs. The exercises lasted three hours, and the boys were greeted with repeated applause and encore. The California song, with which we broke down the first time, became famous, and was popular with all, especially with those who had made up their minds to go to California.

"The ship 'Trescott' of this port then lay in the offing ready to sail the next day for the land of gold, and all her officers and crew came up to hear and applaud all they saw. That crew was composed of no common sailors,* for some of our first citizens pressed themselves into the service before the mast to get a first chance around the Horn, the Isthmus route not being then really open. The news of the discovery of gold had come about a month previously. Already the schooner 'Anthem,' Captain Thomas Eldredge, had sailed."

Alongside this school house and between it and the Mar-

* Passengers on the "Trescott" from Groton: Henry D. Chesebro, H. N. Amesbury, A. Amesbury, Horace Clift, Horace Ingraham, John Barber, D. R. Williams, Hiram Appelman, Noyes N. Appelman, William H. Denison.

On the "Sea Witch": Benjamin Burrows.

On the "Empire": Captain Joseph Ingraham, Whitman Wilbur, C. C. Sisson, William Eldredge, J. A. Edgcomb, E. R. Burrows, N. T. Sawyer, William Palmer, George Sims, E. Ingham, Oscar F. Redfield, Charles T. H. Palmer.

The following are the names of the individuals comprising the

iners Church stood another building, originally a store kept by the late Amos C. Tift, which stood on the Tift land on the east side of the highway, but was removed to the west side in order to add to the school facilities. First it was used as a private school conducted by Miss Lucy Kimball, a graduate of Charlestown Female Seminary. This building was occupied temporarily by the Mystic Academy, pending the erection of a new building for the use of the latter. It afterwards became a primary school house of the Fifth District, and after the purchase of the Academy building by the district, the building was sold and again removed, becoming the house occupied by the late Charles G. Beebe.

We recall some of the teachers who held forth in this building: Misses Fanny Haven, Elizabeth Williams, Mary Esther Edgcomb, Eleanor Ashby, Mrs. S. A. Edwards, Mrs. Prudence D. (Gallup) Gates, Miss Lavinia A. Munger.

The Academy above referred to was the outgrowth of a demand for better educational advantages for the village than were afforded by the public schools. A stock company was formed September 2, 1850, under the name of "The Mystic Academy Association" with Nathan G. Fish, president; John L. Denison, secretary and treasurer; Nathan G. Fish, Isaac Randall and Charles H. Mallory, trustees.

Pending the erection of a building, the school was conducted in the small school house which stood between the

"Groton California Company," which sailed in the schooner *Velasco*, this day for the "gold coast." Health and success to them and a safe return to their home and friends.—May they find their full share of the "precious metal" and bring it all home with them! A finer body of men has not embarked for California:

Elijah B. Morgan, Daniel Davis, Mason R. Packer, James D. Avery, Osmore H. Morgan, C. G. Newberry, Reuben S. Chapman, Albert Chapman, John S. Lester, Nathan M. Daboll, John Batty, Levi Chapman, Lyman Chapman, Giles E. Lamb, J. A. Stoddard, Romain Stoddard, S. A. Parlin, David Fox, Mosley Curtis, Elisha D. Wightman, Wm. E. Chapman, Jno. M. L. Cheesebrough, Franklin R. Smith, Nathaniel Chipman, Henry Deane, Thos. Wilson, Wm. Webb, Wm. O. Phillips, Dwight Phillips, George Huntley, B. W. Morgan, Simeon A. Stoddard, Fred S. Hotchkiss, G. H. Fish, Ruel Cary, Courtland Morgan, Wm. Bray, Ambrose H. Grant.
January 1849.

district school house and the Mariners Church, but in 1852 the fall term opened in the new building with one-hundred and fifty pupils and with the following faculty:

John L. Denison, Principal, Instructor in Greek, Latin and Literature.
Palmer Gallup, Associate Principal, Instructor in Mathematics, Philosophy and Chemistry, Lecturer on Anatomy, Physiology and Hygiene.

Miss Emily Denison.

Miss Adaline Gallup, teacher of French &c.

Miss Almira Palmer, teacher of History, Astronomy and Primary studies.

Miss Louise Smith, teacher of Painting and Drawing.

J. Randall Fish, teacher of Music.

The academic year was divided into four terms of eleven weeks each. In 1855 the attendance reached one-hundred and ninety-five, but the school not being a financial success was closed and the building became the property of the Fifth School District and was occupied by the upper grades of pupils, the boys occupying the first floor and the girls the second. Mr. Standish was the first principal after the change to public school. He was succeeded by William H. Potter, who served until 1865, when he resigned to become assistant assessor of internal revenue. Among his successors were David L. Gallup, ——— Gage, George O. Hopkins, Willard G. Sperry, Timothy A. Avery, William W. Noyes, Frank E. Sheffield, Charles R. Heath, Snyder J. Gage, and Miss Harriet E. Park, who served seven years, her length of service being next to that of Mr. Potter. Others have followed for longer or shorter terms.

In 1879 a building for use of the lower grades was built on the Academy grounds, the old house adjoining the Baptist church being abandoned for school purposes. In 1888 the town purchased the building and removed it to the former site of the Second Baptist Church, where it serves as a town hall.

One of the regular visitors of the primary schools of the town was General William Williams of Norwich. Miss Caulkins writes of him: * "Though naturally of a conservative disposition with great reverence for his ancestors and

* History of Norwich, 1874, pp. 63-6.

the principles of the Pilgrim founders of New England, yet General Williams cherished to a remarkable degree a warm heart of sympathy with the young. He chose a neglected field to manifest specially this sympathy and one where he was sure not to meet with a single fellow worker. In this county there are more than two hundred District Schools, many of them in poor crossroads, seldom visited save by the pupils and their teachers.

"The heart of our deceased friend was turned especially towards these humble primary schools of learning, and it is believed that there is not a single school house in the remotest corner of this county which he did not visit and speak to teachers and pupils some kind words of advice as to their studies and moral duties, especially suggesting to them the propriety of each learning *one verse* of Scripture daily. In many of the schools in our country towns he was an annual visitor."

For many years the school house of the tenth district was located in the fields northwest of the residence of the late George Packer and was known as the Packertown school house. With the growth of the village came a demand for a more conveniently located building. In the fall of 1859 several meetings were held for consideration of the matter of a change of location, but it was not until February 1, 1860, that an agreement was reached and a location selected on the Noank road near the West Mystic station and Messrs. James R. Stark, William E. Maxson and Erastus Latham were appointed a committee to build a building 30 x 42 feet, to be completed by the first of the next August. This building was enlarged in October 1869 and has since that time filled the needs of the district.

The attendance in the Ninth School District has fallen to a very small number, yet a hundred years ago it was one of the large districts of the town.

The Rogerenes, as we have noted in a previous chapter, were friendly to education but it remained for one of the number to introduce a method of lip reading by which deaf mutes became able to talk and to enjoy the ordinary means

of communication with their fellows. Through teaching a deaf mute son, Jonathan Whipple developed a system that resulted in the establishment of the Whipple Home School for Deaf Mutes, since called the Mystic Oral School for the Deaf. For a number of years Jonathan Whipple taught lip reading in Quakertown, but in 1873 he removed to the house built by the late Silas E. Burrows. This property consisting of a house and seven acres of land was purchased by J. and Z. C. Whipple in April 1875. The house stands on a hill overlooking the Mystic Valley and is sufficiently large to accommodate the present school with prospective additions. Aided in some measure by the State the school has done notably good work in teaching lip reading.

Census

From the Connecticut State Manual we gather the following census statistics of Groton:

1756—2869	1830—4805
1774—3848	1840—2963*
1782—3823	1850—3743
1790—	1860—4450
1800—4302	1870—5124
1810—4451	1880—5128
1820—4664	1890—5539
1900—5962	

The Mystic Press** gives the following statistics of Mystic River (Portersville) in 1848:

Dwelling houses	130
Families	180
Barns	40
Mechanics' shops	20
Merchants' stores	8
Store Houses	6
Meeting Houses	2
Conference Houses	2
School Houses	2
Meat Market	1
Fish Market	1
Buildings (not including wood or wash houses)	225

* Ledyard set off.

** May 29, 1883.

Clergymen (Baptists all)	3
Dentist	1
No. of children enumerated	264
Total population	1200
No. births (one year)	18
No. deaths (one year)	8
No. marriages (one year)	6

CHAPTER XVIII

DISTINGUISHED CITIZENS

GROTON has not been behind her sister towns in her contribution of men who have made their marks in all the walks of life. While she has not furnished a Governor of her own State, her sons have filled the gubernatorial chair in other States. James Y. Smith, a son of Groton, and a very successful cotton manufacturer, was a war Governor of Rhode Island, while his predecessor, William Sprague, the youngest Governor of the Civil War days, was a grandson, his mother, Fanny Morgan, having been a native of Pequonnoc. The temperance Governor of Iowa, William Larabee, was born in Groton.

We have already spoken of Thomas Mumford and his services to the cause of the Colonies in the Revolution, but probably the most noted son of Groton in that war was Silas Deane, a member of the Continental Congress. At the outbreak of the war he served as chairman of the first naval committee, which included in its membership such men as Robert Morris and Samuel Adams. He also served on a committee with George Washington to draft rules and regulations for the army. He was also a member of the committee of nine to import powder, cannon and muskets and also one of a committee of five to consider the best means of supplying the army with provisions. In a Congress composed of such men as George Washington, Thomas Jefferson, Robert Morris, John Jay, John Adams, John Dickinson and others, the holding of such places is an indication of his standing amongst his compeers. In the spring of 1776 he was chosen for a mission to France, as shown by the following commission:

"We the undersigned, being the committee of Congress for secret correspondence, do hereby certify whom it may concern that the bearer, the Honorable Silas Deane, Esquire, one of the delegates from the colony of Connecticut, is appointed by us to and unto France, there to transact such business commercial and political, as we have committed to his care in behalf and by the authority of the Congress of the thirteen united colonies. In testimony whereunto we have set our hands and seals at Philadelphia 2 March 1776.

"B. Franklin

"Benj. Harrison

"John Dickinson

"John Jay

"Robert Morris"*

Deane sailed for France early in March 1776, arriving at Paris in July. This is neither the time nor the place to enter into all the politics connected with his mission—of his dealings with Beaumarchais, and of the gradual estrangement of Arthur Lee, one of his colleagues, which finally ripened into bitter hatred and proved the source of no end of trouble to Deane. Rather let us look at some of the results of his mission which were of vital importance to the colonies.

In the Silas Deane collection of papers in the Smithsonian Institute may be found the original or certified copies of contracts made with the Marquis de La Fayette and Baron de Kalb. The translation of the former is as follows:

"The wish that the Marquis de Lafayette has shown to serve in the army of the United States of North America, and the interest that he takes in the justice of their cause, making him wish for opportunities of distinguishing himself in the war, and to make himself useful to them as much as in him lies; but not being able to obtain the consent of his family to serve in a foreign country and to cross the ocean, except on the condition that he should go as a general officer, I have believed that I could not serve my country

* Silas Deane, Clark, 1913, p. 42.

and my superiors better than by granting him, in the name of the very honorable Congress, the rank of Major general, which I beg the States to confirm and ratify, and to send forward his commission to enable him to take and hold rank, counting from today, with the general officers of the same grade. His high birth, his connections, the great dignities held by his family at this court, his considerable possessions in this kingdom, his personal merit, his reputation, his disinterestedness, and above all his zeal for the freedom of our colonies have alone been able to induce me to make this promise of the said rank of Major-general in the name of the said United States. In witness of which I have signed these presents, done at Paris this seventh of October seventeen hundred and seventy-six."

"To the above conditions I agree and promise to start when and how Mr. Deane shall deem it proper, to serve the said states with all possible zeal, with no allowance nor private salary, reserving to myself only the right to return to Europe whenever my family or my king shall recall me. Done at Paris, this seventh day of October 1776.

(Signed) The Marquis de Lafayette."

The agreement between Deane and De Kalb was written in English as follows:

"Baron De Kalb contract.—Le Baron de Kalb being advised by some generals of the highest reputation and by several other noblemen of the first rank in this realm, to serve the cause of liberty in America, he accordingly offers his services to the most honorable Congress on the following terms:

"1st To be made a Major General of the American troops at the appointments of the major generals in that service with all other perquisites, belonging to that rank; besides a particular sum to be allowed to him annually, which he will not determine, but rely for it on the Congress, hoping they will consider the difference there is between their own countrymen, who are in duty bound to defend their all, and a foreigner who out of his own accord offers his time, sets aside his family affairs to hazard his life for the American

liberties. The said appointment to begin from this day, November the seventh 1776.

"2nd That Mr. Deane will furnish him presently and before embarking with a sum of twelve thousand livres french money namely, 6000 to be considered and given as a gratification for the necessary expenses attending such an Errant, and the other 6000 as an advance upon his appointments.

3rd That Capt. Dubois Martin and another gentleman who Le Baron de Kalb shall nominate in time, may be agreed as majors to be his aid de Camps at the appointments of american officers of the Same Rank, and the sum of 3000, or at least 2400, to be paid to each of them presently, or before embarking, the half of which as a gratification & the other half as an advance, the said appointments beginning too from this day.

"4th That in case the Peace was made at their Landing in america or that the Congress would not grant these demands and ratify the present agreement, or that the Baron de Kalb himself should on any other account & at any time incline to return to Europe, that he be allowed to do so, and besides be furnish(ed) with a sufficient sum of money for the Expenses of his coming back.

"On the above conditions, I engage and promise to serve the american States to the utmost of my abilities, to acknowledge the authority and every act of the most honorable Congress, be faithfull to the country as if my own, obey to Superior committed by that Lawfull Power, and be from this very day at the disposal of Mr. Deane for my embarkation and in such vessell and harbour as he shall think fit. Witness my hand in Paris, November ye seventh, in the year one thousand seven hundred seventy-six.

(Signed) "De Kalb."

"Received of Silas Deane at Paris Nov. 22nd 1776 Sixteen Thousand Eight Hundred Liv's on account of the above.

(Signed) "De Kalb."

"N. B. paid 8800 in Cash
&—8000 by a bill on Mess Delaps."

The above engagements alone would place a high value upon the services of Mr. Deane.

John Ledyard, the celebrated traveler, was born in Groton in 1751. He was a nephew of Colonel William Ledyard of Fort Griswold fame. While studying at Dartmouth for the work of a missionary to the Indians, he was seized with "wanderlust" and made his first voyage down the Connecticut river to Hartford in a rude canoe of his own fashioning. He again essayed theological study but after a short time he shipped at New London for a voyage to the Mediterranean. A brief service in the English army preceded his return to this country.

Another voyage took him to London, where he met Captain Cook, then just about to sail on his third and last voyage around the world. He enlisted for the voyage and was a witness to the death of Captain Cook. His diary of the voyage was taken from him by the English government, although afterwards he published an account of the voyage written mostly from memory.* Though he remained in the British army after his return from this voyage, he refused to do duty against his own countrymen, and in December 1782 he escaped from a British man-of-war stationed off Long Island and made his way home.

He was the first man to suggest the exploration of the Northwest coast of North America, and after months spent at home and abroad had failed to raise the necessary funds to fit out an expedition, he met Thomas Jefferson in Paris in 1785, who undertook to secure the consent of Catherine II, Empress of Russia, for him to make a journey overland across Russia and Siberia, crossing Behring Strait to the North American continent. Mr. Jefferson failed to secure the consent of the Empress, which was finally obtained through the influence of some English gentlemen and in 1786 Ledyard set out on the overland journey. In the winter he traveled on foot from Stockholm to St. Peters-

* *Journal of Captain Cook's Voyage to the Pacific Ocean and in Quest of a North West Passage between Asia and America.* By John Ledyard. Hartford, 1782.

burg, making the journey of fourteen hundred miles in seven weeks.

A passport given him by the Empress enabled him to travel as far as Yakutsk, where, permission to go to Okhotsk being refused, he returned to Irkutsk. There by order of the Empress he was arrested and hurried to the border of Poland, where he was set free with the warning not to return to Russia under threat of being hanged. He returned to London, "disappointed, ragged and penniless," but was ready at a moment's notice to undertake new ventures. Under the patronage of the "Association for Promoting the Discovery of the Inland Parts of Africa" he set out in June 1786 and reached Cairo in Egypt, where he was taken ill and died January 17, 1789.

Mr. Jefferson said of him: * "In 1786 while at Paris I became acquainted with John Ledyard of Connecticut, a man of genius, of some science and of fearless courage and enterprise. . . . I suggested to him the enterprise of exploring the western part of our continent by passing through St. Petersburg to Kamtchatka and procuring a passage thence in some of the Russian vessels to Nootka Land, whence he might make his way across the continent to the United States and I undertook to have the permission of the Empress of Russia solicited."

Judge Asa Packer was born in Groton December 20, 1806, and died in Philadelphia May 17, 1879. His grandfather, Doctor Elisha Packer, was one of the most prominent and successful business men in the town, and his wife, Lucy Smith, came from a family distinguished in the history of the town. His father, Elisha Packer, Jr., was a man of solid parts, but was never successful in business, so that Asa, as soon as he became of an age at which he could earn his living, was placed in the tannery of Mr. Elias Smith at North Stonington. The death of Mr. Smith broke up the connection, which bade fair to be permanent as the young man had found his way into the confidence

* Appleton's *Cyclopedia of American Biography*, Vol. III, p. 655.

and affection of his employer. He was afterwards apprenticed to Mr. Sanford Stark in Mystic, to learn the carpenter's trade, but not being satisfied with his prospects he pulled up stakes and started for Pennsylvania, landing in Susquehanna County in the year 1822.

Here he apprenticed himself to a carpenter and joiner, and, after mastering the trade, he continued to work at it for a number of years, investing his savings in a lot of wild land on the upper Susquehanna, where he made a clearing and built a cabin to which he brought as bride a Miss Blakeslee. After living here for a few years he removed to the Lehigh Valley and commenced the career which made him one of the most notable men of his day.

It was in the spring of 1833, when he was twenty-seven years of age, that he settled at Mauch Chunk, starting business with a capital of a few hundred dollars. For two years he was employed in boating coal to Philadelphia, acting as master of his own boat. His abilities soon attracted the attention of the Lehigh Coal and Navigation Company, which entered into a connection with him that continued for many years. With his brother, Robert Packer, he formed the firm of A. & R. W. Packer with a capital of \$5,000 for carrying on a general merchandise business at Mauch Chunk. From the very beginning this firm conducted a large and profitable business, soon becoming known by its large transactions on both the Lehigh and Schuylkill rivers. Its operations on the Lehigh during the fifteen years between 1835 and 1850 embraced a large mercantile business at Mauch Chunk, contracts with the Lehigh Coal & Navigation Company which involved the building of dams and locks on the upper navigation; working coal mines leased from the company, and afterwards Mr. Packer's own mines near Hazelton, and shipping coal to Philadelphia and New York.

A similar business was done by the brothers on the Schuylkill. They were the first through transporters of coal to New York. Up to the year 1850 all the coal from the Lehigh Valley was transported by water, but at this time

Asa Packer conceived the idea of building a railroad in connection with the Lehigh Coal & Navigation Company. We cannot enter into all the struggles and trials which he passed through before the Lehigh Valley Railroad was completed, but the road stands as a monument to his foresight and indomitable perseverance. While the railroad made him a multi-millionaire, its value to the whole Lehigh Valley is incomputable.

He enjoyed the confidence of his neighbors in the Valley and in 1844 was elected to the State Legislature. He was instrumental in the formation of Carbon County and was for five years judge of the county court. He served two terms in Congress from 1853 to 1857, and in 1868 he received the votes of the Pennsylvania delegation for President in the Democratic National Convention and the next year was the nominee of that party for Governor of Pennsylvania. In 1876 he served as one of the commissioners of the Centennial Exposition.

On his return from a visit to Europe in 1865 Mr. Packer gave the sum of \$500,000 and a woodland park of sixty acres for the foundation of Lehigh University at Bethlehem, Pennsylvania. The branches of education to which it was Mr. Packer's design the institution should be especially devoted were civil, mechanical and mining engineering; general and analytical chemistry; mineralogy and metallurgy; analysis of soils and agriculture, architecture and construction, all branches of knowledge of unexceptionable value in the Lehigh Valley. By its charter it is made a self-sustaining institution, intended to reach both rich and poor with its advantages, its free scholarships being offered as prizes to be competed for by all the students. No sectarian bigotry limits its beneficent influence to a single religious denomination, but those of every creed find a welcome in its halls. By Mr. Packer's last will he left \$1,500,000 as an endowment to the university and \$500,000 as an endowment for the library. His daughter, Mrs. Mary Packer Cummings, has given a memorial church to the

university. Judge Packer will long be remembered for his untiring efforts for the upbuilding of the Lehigh Valley and his name goes down to posterity as that of a good citizen in the best sense of the word.

Waitstill Avery was born in Groton in 1741, the son of Humphrey Avery, a citizen of renown, having represented his native town in the General Assembly nine times commencing with 1732. Waitstill was a graduate of Princeton College in the class of 1767. He studied law and in 1769 located at Charlotte, Mecklenburg County, North Carolina. He soon became eminent at the bar and was noted for his efforts to advance the cause of independence among the people in his adopted State. He was* a signer and moving spirit, if not the author, of the celebrated Mecklenburg Declaration of Independence adopted at Charlotte, North Carolina, May 20, 1775, one year, one month and fourteen days before the more celebrated but not more pronounced Declaration of Independence July 4, 1776, from which we date our birth as a nation."

The instructions to the North Carolina delegates in the Continental Congress, accompanying the engrossed copy of the Mecklenburg declaration, were in Avery's handwriting. This was the first concerted utterance not for redress merely, but for absolute independence of Great Britain. It had a powerful influence in strengthening the cause of freedom when the fear of consequences and a traitor's doom had kept members of Congress discreet in their deliberations, and prepared the delegates for a united declaration a year later. Mr. Avery was the first attorney general of the State of his adoption and was Mecklenburg's representative in the Legislature for many years. He was also a commissioner to negotiate with the Indians, a difficult and delicate trust, which he discharged with satisfaction to the State. He died in 1821, aged eighty years, full of honors, leaving an unsullied name to his posterity.

One of the distinguished sons of Groton was Samuel

* History of New London County, Conn., 1882, p. 447.

Seabury, the first Episcopal Bishop in the United States. Of him the Rev. R. A. Hallam, D. D., writes:*

"John Seabury came from Duxbury and settled in Groton, Conn., about the year 1700. His wife was Elizabeth Alden, granddaughter of John Alden of the 'Mayflower,' who is reported to be the first man who set his foot on Plymouth Rock. When a Congregational church was formed in Groton he was appointed one of its deacons, and is commonly known as Deacon John Seabury. His fourth son was Samuel, who was born at Groton July 8, 1706. This son was designed for the ministry and with that view entered Yale College.

"During his connection with that institution the excitement on the subject of Episcopacy arose, which led to the defection of Rector Cutler and Doctor Johnson from the established Congregational order. The College was shaken to its foundation, the course of instruction was deranged and many of the students withdrew. Among them was young Seabury, who, if he was carried no farther at the time, was at least made aware of the question at issue and of the existence and force of arguments which had led some of the ablest and most scholarly of the Congregational divines to abandon their stations and encounter in consequence obloquy and reproach. He proceeded to Cambridge and finished his collegiate course at Harvard, where he graduated in 1724 at the age of 18.

"After a brief course of preparation for the Congregational ministry he was licensed to preach and for several months in 1726, as a licentiate, preached to the Congregationalists of North Groton, his native place. About this time he married his first wife, Abigail, daughter of Thomas Mumford, who was one of the most active founders of the church at New London.

"His distinguished son, the Bishop, the second son of this marriage, was born at North Groton November 30, 1729. . . . He passed the days of his youth in New London, where his father was ministering. At an early

* Annals 1725-1875, St. James' Church, New London, pp. 31, 75 et seq.

age he entered Yale College and graduated with credit in 1748. He went to Scotland and studied medicine in the University of Edinburgh, whether with a view of devoting his life to the medical profession or merely as an amateur is not known. But it is known that in his ministry he made large use of his medical knowledge as a means of doing good. He soon, at any rate, put aside medicine for the study of theology, and after acquiring the requisite proficiency was ordained deacon by Doctor John Thomas, Bishop of Lincoln, acting for the Bishop of London, December 21, 1753, and priest by Doctor Richard Osbaldeston, Bishop of Carlisle, acting for the same prelate, December 23, 1753, Doctor Thomas Sherlock, Bishop of London, being then disabled by infirmity and near the close of life.

"On his return to America he served several parishes in New Jersey and New York and finally settled in Westchester, where he continued to officiate till the breaking out of the Revolution. His loyalty, founded on the deepest convictions of duty, drove him from his parish; and during the remainder of the war he resided in New York, serving as chaplain to the King's forces and eking out his living by the practice of medicine. Soon after the establishment of independence the clergy of Connecticut moved to obtain the episcopate and made choice of Doctor Seabury for their bishop. To obtain consecration he sailed for England in 1783. He had been honored with the degree of Doctor of Divinity by the University of Oxford in 1777.

"Political differences prevented his success in England; the English bishops were unable to dispense with the oath of allegiance to the sovereign, which their ordinal contained, and the British Parliament was backward to pass an enabling act for fear of exciting the displeasure of the young republic, jealous of any encroachment on its newly-acquired nationality. Under these circumstances Doctor Seabury bethought himself of the Scotch bishops, identical in polity and authority with the English bishops, but disconnected with the State, in consequence of the disestablishment of their church for its fidelity to the House of

Stuart, and lying under the ban of political proscription. By them he was cordially welcomed and by them November 14, 1784, consecrated at Aberdeen in Bishop Skinner's oratory, the consecrators being Robert Kilgore, Bishop of Aberdeen, and Primus Arthur Petrie, Bishop of Moray and Ross, and John Skinner, Coadjutor Bishop of Aberdeen.

"With these prelates, representatives of the Episcopal remainder in Scotland, he entered into a Concordat to maintain in America as far as in him lay the peculiarities of the Scottish Church, and in particular the prayer of consecration in the Communion Office. With his divine commission he returned to his country and landed at Newport June 20, 1785, preaching on the following Sunday the first sermon of a bishop in this country, in old Trinity Church from Hebrews XII, 1, 2. He was soon established at New London as the rector of St. James' Church, which was then in process of erection, where he continued to dwell in the faithful discharge of his duties as bishop and priest till his very sudden death, February 25, 1796."

Master Nathan Daboll was one of the distinguished men of Groton and one whose name was most widely known throughout the country by reason of his almanac and arithmetic. Born April 24, 1750, of sturdy New England ancestry, life with him was a struggle from the beginning. With no opportunity for a liberal education, he was a student from his earliest days. After exhausting the facilities of the town schools, he was a pupil of Rev. Jonathan Barber, the Congregational minister of the parish. His mathematical mind was evident even then, and Mr. Barber, a graduate of Yale and no doubt a classical scholar, called him a very dull pupil. He did not long remain under the tuition of Mr. Barber, but thereafter pursued his studies without the aid of a teacher. He worked at the trade of a cooper and studied as he worked.

From the mastery of "Potter's Mathematics" he proceeded to the fifteen books of Euclid with Archimedes' Theorems of the Sphere and Cylinder and other works of advanced mathematics. In 1770, before he was twenty-

one, he began his labors as an astronomical calculator by revising the figures for an almanac published by Timothy Green of the Connecticut Gazette and in 1773 appeared "The Connecticut Almanac" by Nathan Daboll—Philomath, a publication which for generations has been continued by the Daboll family under the name adopted in 1775, "The New England Almanac."

In 1783 he accepted the position of teacher of mathematics and astronomy in the Plainfield Academy, where he remained for five years and assisted in raising that institution to the high place that it occupied among the educational institutions of New England. In its prospectus for 1784 the academy announces that *all* branches of mathematics will be taught. In 1788 he returned to his old home and resumed his schools of navigation at Groton and New London, which had been interrupted by his removal to Plainfield. He had been engaged in this work during the Revolutionary War, but the burning of New London and the derangement of commerce attendant thereupon no doubt affected the patronage of the schools and perhaps had to do with his accepting the position at Plainfield.

His experience there had further impressed upon his mind the need of better text books in the growing public-school system of the country, and the next ten years was spent in the preparation of "Daboll's Schoolmaster's Assistant," which was first published in 1799 and which for more than half a century held first place as a text book on arithmetic and placed his name alongside of Noah Webster and Lindley Murray as a leading educator of the country. While preparing the book, he was carrying on the schools and not only our merchant marine but the old navy as well profited by his instruction. In 1811 he was instructing a class of midshipmen on board the frigate "President" in New London harbor, among them being Fowle and Brailsford, the tragic story of the death of the former being related elsewhere in this volume. He lived to see the close of the war of 1812, though for the last two years of his life

blindness prevented him from pursuing his loved work. He died March 9, 1818, universally loved and respected.

Among the men who have attained political preferment we have already mentioned Silas Deane, who was a member of the Continental Congress and also in the diplomatic service of his country. Others may be briefly referred to as follows:

Noyes Barber served as a member of Congress from 1821 to 1835. He was son of Rev. Jonathan Barber, pastor of the Congregational church, born April 28, 1781. At the early age of eleven he commenced business as a clerk for William Eldredge and at twenty-one he bought out the business, which he subsequently conducted alone. He became* "one of the largest buyers of farmers' products and dealers in farmers' supplies on the Thames River, and carried on besides a considerable trade with the West Indies and was interested more or less in the various ventures by sea common in a maritime town."

He was a captain in the Eighth Regiment during the War of 1812 and was called out at the time of the bombardment of Stonington. Being a Jeffersonian Republican he favored the war and while Commodore Decatur was blockaded in the harbor he sometimes entertained him and his officers at his home, which was at all times a place of open hospitality. After serving twice in the Legislature of Connecticut, he was elected to Congress in 1821 and continued in that office until 1835. He was not noted for speech making but as a member of the committee on claims he performed his duties faithfully and well. It was said that at no period of our history has there been greater economy of administration or a greater righteousness in the adjustment of claims. Elected under the administration of James Monroe, he served in Congress with Webster, Clay, Calhoun, Benton, John Q. Adams and Andrew Jackson in a record-making period of our history.

In 1824, there being no election of President by the

* History of New London County, p. 173.

people, the choice devolved upon the House of Representatives and Mr. Barber parted company with his former party associates, voting for John Quincy Adams. For this action he was proscribed by his former party friends, but he was continued in office by his constituents. In Jackson's fight against the United States Bank he stood for the bank. He died at his home in Groton January 3, 1844.

Rev. Daniel Burrows, a native of the town, was a son of Rev. Silas and Mary (Smith) Burrows, born October 28, 1766. He was a Methodist minister and lived at Middletown when he was elected a Representative at large to represent Connecticut in the Seventeenth Congress, 1821-1823. He died at Groton January 23, 1858.

Elisha Haley, born in Groton January 21, 1776, represented his district in Congress from 1835 to 1839. His education was confined to the common schools, where he enjoyed the advantages of the ordinary farmer boy, but he was a great student and acquired much more valuable practical knowledge than many collegians. He was a farmer, cultivating six hundred acres in Groton. He was a Democrat in politics, a leader of the party in the town, his house at Centre Groton being the meeting-place for the party caucuses so long as he lived. He held offices in the town, representing it many times in the Legislature and serving in both branches. Always ready to help every scheme for public improvement, he was largely interested in promoting the building of turnpikes in 1816-1818. He died January 22, 1859.

Of natives of the town who have served in Congress from other States we may mention Daniel Avery, who was born September 18, 1766. He "emigrated to Aurora, New York, in 1795, and represented the Eighth District in the Twelfth Congress and the Twentieth District in the Thirteenth and Fourteenth Congresses. He was the only man in the New York delegation to vote for war with Great Britain."*

Lorenzo Burrows, son of Rev. Roswell Burrows, was born in Groton March 5, 1805. A resident of Albion, New

* The Groton Avery Clan, Vol. I, p. 302.

York, he served two terms in Congress, and was Comptroller of the State.

William Ledyard Stark was born in Mystic, July 29, 1853. He was the youngest son of Hon. Albert G. Stark, who died a few weeks after his birth. He removed to the West when about twenty years of age, studied law, was admitted to the bar in Chicago, and located in Aurora, Nebraska, in 1878. He represented his district in the Fifty-fifth, Fifty-sixth and Fifty-seventh Congresses.

The following are some of the natives of Groton who have entered the ministry:

Allyn, Robert, D. D., LL. D.	Hedden, Benjamin F.
Avery, Charles Eldredge	Hurlburt, Ralph
Avery, Christopher	Jennings, Russell
Avery, David	Lamb, James Curtis
Avery, Frederick D.	Lamb, John
Avery, Isaac	Lamb, Nehemiah
Avery, Jared R.	Miner, Noyes W., D. D.
Avery, John	Morgan, Rev. Joseph
Avery, John Thomas	Pendleton, George W.
Avery, Nathan	Randall, Silas B.
Avery, Parke	Randall, William H.
Avery, William Pitt	Seabury, Samuel, D. D., (Bishop)
Buddington, Osmer G.	Wheeler, Edwin S.
Burrows, Daniel	Wightman, John G.
Burrows, Roswell	Wightman, Joseph Colver
Burrows, Silas	Wightman, Palmer G.
Chipman, William P., D. D.	Wightman, Timothy
Gallup, James A.	

The following Groton men have adopted the profession of medicine though not all of them practiced in the town:

Giles Goddard

Amos Prentice

He was the resident physician who attended upon the wounded at Fort Griswold.

John Owen Miner

A grandson of Rev. John Owen, resident at Centre Groton. He was for a time the only physician in the town, after the death of Dr. Prentice.

Benjamin F. Stoddard

Married a daughter of Dr. Miner and settled in Mystic, where he enjoyed a large practice.

Joseph Durfee

Resided in Groton and held many town offices, among them that of Judge of Probate for two terms.

Robert A. Manwaring

Phineas Hyde

Among the noted characters of the town should be mentioned "Mother Bailey." Her maiden name was Anna Warner. She was born in October 1758 and having lost both her parents in her childhood, was brought up in the family of an uncle, Edward Mills, who was one of the victims at Fort Griswold. Mr. Mills, being mortally wounded in that engagement, expressed a desire to see a child that had been born during his service in the fort, and which he had never seen. His niece saddled the horse and, taking the mother and child, reached the fort in time for the father to see the new-born babe before he died.

The scenes of this awful carnage made a deep and lasting impression upon the mind of the young woman, instilling in her intense hatred of everything British. The episode which made her famous occurred during the War of 1812. In June 1813, Commodore Decatur with the frigates "United States" and "Macedonian" and the sloop of war "Hornet" came through Long Island Sound, hoping to escape the blockading fleet, but was chased into New London by a superior force, where his vessels were held with the exception of the "Hornet" for the remainder of the war. The neighborhood was thrown into a state of great excitement, as it was expected that the British fleet would enter the harbor, and a company of volunteers under Major Simeon Smith repaired to Fort Griswold to place it in condition for defence.

"The inhabitants of Groton village* were all in confusion, removing their effects, when a messenger from the fort was sent among them to collect flannel to be used as wadding for the guns. Most of the portable goods having been sent off, he was unsuccessful in his search until he encountered Mrs. Anna Bailey, a warm-hearted, prompt and impulsive woman, who instantly divested herself of her flannel petticoat, and heartily devoted it to the cause. It was carried to the fortress, displayed at the end of a pole and the story told to the garrison, who cheered the banner with great

* History of New London, Caulkins, 1866, pp. 622-3.

enthusiasm. 'The Martial Petticoat' and its partisan donor have ever since been renowned in our local annals."

It must not be supposed from this that Mother Bailey was an immodest woman; on the contrary her whole life showed her to be a model of domestic virtue. Married to Captain Elijah Bailey not long after the Revolutionary War, their life together for more than sixty years was one of love and devotion. Blessed with no children of her own she was fond of those of others, and was careful in her intercourse with them to teach them the catechism and to hate profanity. It is said that she read her Bible through once every year and to the date of her death was able to read without glasses.

Her exploit gave her a national reputation and she was visited by three Presidents of the United States—Monroe, Jackson and Van Buren. She always retained the most unbounded admiration for Andrew Jackson, at one time sending him a pair of woolen mittens of her own handiwork, in return for which he sent her a lock of his hair, which she always kept in a box made of wood from "Old Ironsides." She had an interview with General Lafayette at the time of his visit to New London and at different times was visited by many distinguished public men. The death of her husband in 1848 was a blow from which she never recovered, though she survived him for two and a half years. Her death was the result of an accident. Being left alone in the room, it is supposed that her clothing took fire from an open grate, as she was found dead and shockingly burned. Her memory is perpetuated by the Anna Warner Bailey Chapter, D. A. R.

In North Groton, under the shadow of Lantern Hill, in 1797 was born Asa Whitney, the first projector of a Pacific railroad. "He recognized the necessity of a railroad to the Pacific, was the first to suggest its feasibility, and from 1846 to 1850 urged it upon Congress, the Legislatures of several States and the public, by personal influence and his writings. He was finally instrumental in securing appropriations in 1853 for the first surveys of the northern

southern and middle routes, and lived to see communication opened from sea to sea in 1869.”*

Centenarians

The country between Connecticut River and Cape Cod is said to be conducive to longevity. Groton has certainly contributed her share to the list of long lives. We have found records of the following persons who have passed the century mark:

George Geer, 1621-1726, 105 years.

Edward Ashbey, d. Jan. 13, 1767, in his 109th year.

Mrs. Elizabeth Starr, 100 years, 5 months, 8 days.

Mrs. Lucy, relict of Captain Hawkins Turner, d. March 16, 1809, æ. 100 years, 7 months, 16 days.

Zipporah Wells, d. Dec. 31, 1859, æ. 104 years.

Mrs. Mary Goodale, d. March 3, 1879, æ. 103 years, 9 months, 8 days.

John Maniere reached the age of 103 years.

Besides these centenarians we find several remarkable instances of large families:** Mrs. Anna Chapman died at Groton, April 23, 1830, æ. 94 years. Left four children, eldest now 76, forty-one grandchildren, one-hundred three great-grandchildren and three great-great-grandchildren.”

“Josiah Hewlett died at Groton in Feby. 1821, æ. 95 yrs. Father of twenty-seven children by one wife.”†

* *Cyclopedia of American Biography*, Vol. VI, p. 488.

** *Rhode Island Records*, Vol. XXI, p. 259.

† *Ibid.*, p. 45.

CHAPTER XIX

INDUSTRIES

LIFE IN THE first quarter of the nineteenth century was simple but strenuous. Sanford Stark contracted to build a house for Christopher Cranston, furnishing labor and materials for seven hundred and fifty dollars. The old couplet was literally true in those days:

"Man works from sun to sun,
But woman's work is never done."

His wife kept the house, looked after the wants of her husband and two sons, as well as several apprentices, and morning and night walked a quarter of a mile to milk the cow, bringing the pail of milk home on her head in true milkmaid fashion. Isaac Denison, a master mason, worked for fifty cents per day, making the usual long hours. The account of Jesse Moss, at the Road, in Stonington, contains the names of a number of Groton women who took yarn from him to weave into cloth. This was before the day of the factory system. Anasa Sprague from Rhode Island used to travel through this section, putting out yarn amongst the women who possessed looms, and in that way became acquainted with Fanny Morgan, who became Mrs. Sprague.

Rev. Frederick Denison has left us the following picture of manufactures in 1800:

"Cotton bought by the pound and picked out the seeds and dirt and carded it and spun it on a wooden wheel. Carded wool into rolls and spun it. Made linen sheets, pillow cases, shirting and summer pantaloons and various articles of female dress. Men often in summer wore brown

unbleached linen shirts, but bleached shirts to meeting.

"Made broadcloths and flannels. All every-day dresses were of homespun. Imported calicoes were rare and worn only to meeting and on special occasions. Calicoes were called chintz. Some ladies wore nice woolen habits (a kind of cloak). They colored with butternut bark, oak bark, chestnut bark and set the colors with copperas. Men never used gloves but wore mittens in winter. Women wore nice sleeve mitts with ribs or figures on the back. The ladies' side-saddles that succeeded the old panel were sometimes quite handsome.

"In winter they had foot stoves for the aged ladies. The men wore great coats with capes. 'Surtouts' or overcoats of snugger form came later. The women wore cloaks with hoods. Shawls were unknown. Shoes were of cow hide and calf skin tanned in home vats. Some women wore cloth shoes.

"The best of wool was combed by experts such as Kate McKine and Hannah Williams (wife of Quash Williams) into worsted to be spun into the warp of nice cloth and colored for female wear. Most of the men wore home made broadcloth. Boughten broadcloth was for public and official characters. Some of the home made cloths had a long nap, some were sheared close. Fulling mills and shearing operations had been established. The first cloth was sheared by home shears. The coloring was done in home dye tubs found in every farm house."

Life in a Connecticut farmer's home is pictured by Mr. Denison thus:

"We raised our own breadstuffs and fodder for stock and cut salt hay on the marsh. Raised an acre or two of flax. In fall and winter there was wood to be cut and hauled. In June we went to Quinnepaug outlet to wash sheep and a day or two afterwards we sheared them. Then the fleece was salted, carded and spun, all in the house: flax in the winter, wool in the summer. They made all sorts of linen work, table cloths, shirting and sheeting and cloths.

"The mother and daughter got up very early in the morning and made breakfast, for which there was rye bread, butter, buckwheat cakes and pie. After the dishes were washed the older children helped the mother milk. We dined on salt pork, vegetables and pies, corned beef also and always on Sundays a boiled Indian pudding. We made a stock of pies at Thanksgiving, froze them for winter use and they lasted until March.

"Of the durability of these Connecticut pies a good story is told. It is said that, on taking down the pantry of an old house, under it was found one of these pies in perfect preservation, though the earthen dish which had contained it was entirely decayed. The main winter work was hauling, cutting and splitting wood to keep up the mighty fires in the great open fireplaces. The amusements were hunting squirrels, quail, muskrats and other small game, fishing for perch, trout and the like, eating apples, drinking cider, telling stories, playing checkers, and going to singing school in the winter."

One of the earliest industries in the town was a saw mill operated by William Stark. He sawed plank used in ship building. December 6, 1711, Valentine Wightman granted to William Stark* "the right to build dam and flow land for purposes of milling &c."** Salt making was carried on to some extent at the time of the Revolutionary War. Owing to the war, importations agreements and the close blockade of the coast, people were obliged to resort to various devices to provide the necessities of life.

There were three sets of salt works in Groton, one at Groton Long Point, one at Appelman's Point on land belonging to the Burrows family and one a little further north on land of the Fish family. Remains of the old salt works were in evidence until the middle of the last century. It is said that salt was so scarce in Revolutionary days that a bushel would command the price of one hundred dollars.

* Diary of Joshua Hempston, pp. 21-28 et seq.

** Groton Town Records.

We have already spoken of the iron works and saw mill of Samuel Whipple.

Mechanical genius was not lacking in Quakertown, as witness the building of a printing press, the invention of the coffee mill and the making of a kettle from native copper ore. Rev. Russell Jennings, the inventor of the gimlet bit, was born in Groton in 1800. The granite quarries of the town have been a source of wealth and the quality has been appreciated for many years. Part of the granite used in the construction of Fort Sumter in Charleston harbor was from the Fort Hill quarry in Groton.

In the early days nearly every brook of any size was harnessed for power and the town was dotted with small mills in which corn was ground or logs sawed into lumber. As early as 1726 Samuel Newton operated a saw mill in North Groton. Samuel Newton's land was at Ledyard Center.*

"Robert Geer, . . . one of the leading men of North Groton during the first half of the eighteenth century, was a miller and tanner and built the first grist mill in the vicinity.** His mill was one of the three places where all warnings were to be posted and was situated one mile south of George Geer's first house."

"On the 5th of March, 1745-6,† John Fanning bought of John Dunbar a fifty-acre farm in Groton with dwelling house and saw mill at Burnett's Corners (now so-called). The saw mill was later known as the Crary saw mill and was afterwards used as a gun shop and is now (1905) a machine shop owned by Minor Bacon. . . . Aug. 27, 1746, John Fanning bought of Thomas Chipman fifty-seven acres more adjoining his farm. . . . His purchase had a gristmill, fulling mill and mansion house on it. The grist mill has since been made into a rope walk and is now owned by Dr. Leander Barber. The fulling mill was east of the grist mill on Mill Brook and was afterwards made into a sash and blind factory, but was long ago torn down."

* Spicer Genealogy, p. 27.

** Ibid, p. 510.

† History of the Fanning Family, Vol. II, p. 700.

Another member of the Fanning Family—Thomas—built a saw mill on Poquetanock River which for many years was known as Fanning's saw mill. This mill with additions became the nucleus of the village of Shewville.

In 1818 the first woolen mill in the town was established on the site of Dunbar's mill on Great Brook just east of Center Groton. The mill did a thriving business for many years but shut down in the aftermath of the panic of 1837 and was destroyed by fire a few months later.

Elisha Morgan built a grist mill, saw mill and sash and blind factory at Pequonnoc. John Crandall was running the grist mill in 1855, and John S. Heath the sash and blind works until about the time of the Civil War, when he removed his business to Mystic. A newspaper account in 1865 states that Messrs. A. C. G. Rathbun & Co. were doing a thriving business in making cotton warps and yarn under the supervision of Sanford A. Morgan. In 1871 Messrs. C. G. Beebe & Son were making cotton yarn in this plant.

At the outbreak of the Civil War Messrs. H. & C. W. Latham erected a carpenter shop in Mystic equipped with machinery for preparing the materials used in their building operations and in addition turned out large quantities of wedges and bungs used by the ship builders in the village. To the second story of this building John S. Heath removed his sash and blind business from Pequonnoc.

This building was destroyed by fire in July 1867 and was not rebuilt. This fire also destroyed the slaughter house of Charles S. Williams and the old tavern known as the "Burnside House."

The close of the Civil War found most of the small factories in active operation. In November 1865 the old stone factory, which had been running as a shoddy mill during the war, was about to start as a cotton batting mill under the care of Major J. Austin Lamb. The mill burned to the ground in July 1885.

One of the early adventurers in the menhaden oil business was Colonel Hubbard D. Morgan of Groton. He embarked in the business as early as 1845 and after the usual

difficulties attendant upon the establishment of a new industry, in company with Franklin Gallup of Pequonnoc became very successful.

Elisha Ayer of North Groton was one of the earliest importers of merino sheep. He was a wealthy farmer and his nephew, James C. Ayer, M. D., born in North Groton May 5, 1819, was the celebrated patent medicine manufacturer of Lowell, Mass.

In 1848 the Randall brothers—Isaac, William P., and Silas B., together with William P. Smith, Nathan Chapman and Leonard W. Morse, founded the Reliance Machine Company, which up to the time of the Civil War did a large business in the manufacture of cotton gin machinery and kindred supplies. Their trade being principally with the South, they became embarrassed by the large amounts owing them by their Southern debtors at the outbreak of the war. The demand for their output having entirely ceased, they were forced to find some other line of business and at great expense fitted their plant for the building of marine engines.

Having a few years before added to their plant a boiler shop, they were prepared to undertake the complete outfitting of steamers, so many of which were built at Mystic during the war. At their boiler shop were built the boilers for the gunboat "Varuna," which so distinguished herself under Commodore Boggs at New Orleans. The Reliance Company furnished the boilers and engine for the sloop-of-war "Ossipee," built at Kittery Navy Yard, and also fitted out among others the "Fanny," the "Delaware," the "Ann Maria" and the "W. W. Coit."

Though doing a large business, the company never recovered from the blow received at the outbreak of the war and in the summer of 1864 was forced to make an assignment for the benefit of its creditors. An incident connected with the failure caused great excitement in Mystic. Messrs. George Greenman & Co. had a steamer lying at the boiler shop wharf waiting for her engine, which was completed and stood in the erecting department of the Reliance

works. It was reported that the company was to make an assignment on Monday and as the Messrs. Greenman claimed to have advanced the price of the engine they sent a gang of men to the shop on Sunday and took possession of it, removing it to a store house near the wharf.

A number of the creditors of the Reliance Company were stirred with indignation at this violation of the Sabbath and incidentally with fear of losing the value of the machinery, so they appealed to the officers of the law to stop the outrage. The local deputy-sheriff, after listening to both sides of the controversy, concluded as the Greenmans were Seventh-Day Baptists they had a perfect right under the law to work on Sunday, and so he declined to interfere. Then the county sheriff, Judge Richard A. Wheeler, was appealed to and he hastened to the scene, but he arrived at the same conclusion as did his deputy and so the Greenmans remained in possession of the engine.

The assignees of the company, Messrs. James Gallup, Hiram Appelman and Nathan G. Fish, brought the business to a prompt conclusion and on the 20th of December the plant was sold. The *Mystic Pioneer* of December 10, 1864, notices the sale as follows: "The sale of the Reliance Machine Company's establishment on the 20th inst. will be the largest amount of property ever sold at one auction in Eastern Connecticut. The works are now in operation and everything in good shape for a continuation of the business. The boiler shop will be sold separately on the same day." The Pequot Machine Company headed by C. B. Rogers of Norwich, took over the plant and conducted the business for about a year and a half, when they sold out to the Cotton Gin Company.

Of this sale the *Mystic Pioneer** says: "The Pequot Machine Company have sold their works with the exception of some of the heavier tools to the Cotton Gin Company, which has been in operation in this place for about a year. The Pequot Company will move such of their machinery as was not sold to Norwich, where they will continue the busi-

* April 21, 1866.

ness of manufacturing all kinds of machinery. The Cotton Gin Company have enlarged their capital and business and have associated with them several capitalists of New York. This company is now in a prosperous condition."

The Mystic River Hardware Company was formed April 10, 1866, "for the purpose of manufacturing agricultural implements and hardware."* They succeeded to the business of the Cotton Gin Company and in 1871 we read of their business that "it is a joint stock company of which George Greenman is President, Charles Grinnell, Treasurer, Lon Weston Secretary, George Grinnell Book-keeper and Leonard W. Morse, Jr., Superintendent. The average number of hands employed is one hundred."

The output was the Gullett Improved Patent Steel Brush Cotton Gin and also a large proportion of all the cotton gin materials used by Southern manufacturers. In addition they made a large line of book binders' machinery, the Mystic Pump, otherwise known as the Glass Cylinder Pump, and the People's Improved Coffee Mill.

In 1873 the name of the company was the Sanborn Machine Company, which later was changed to Standard Machinery Company, which in new buildings on the old location still continues to carry on the business of manufacturing book binders' machinery.

Lyman Dudley was the village blacksmith in Mystic and for many years was engaged in outfitting the whalemens and later did an extensive business with the clipper ships and steamers that were built in Mystic. After his death this business was discontinued but at a later date his son erected a building on the old blacksmith shop property which was used by the Dudley Packing Company. For a time they did an extensive business in the canning of fruit, but in October 1878 were forced to suspend and the business was wound up. The building later became the office of the trolley company.

The Enterprise Machine Company, incorporated in 1873, commenced business near the West Mystic station and

* Mystic Pioneer, May 5, 1866.

shortly afterwards were burned out. The same fate overtook the cradle business started by Charles A. Fenner near the same location.

An industry known as the Pequonnoc Fish Farm was started in the year 1870 by the Rev. William Clift in connection with Mr. W. B. Hatch of New York. They purchased about four hundred acres of land on the west side of Great Brook which they stocked with trout fry and proposed to do an extensive business in fish culture, but after the death of Rev. Mr. Clift little more was heard of it.

CHAPTER XX

MISCELLANEOUS

Libraries

THE TOWN is blessed with two public libraries, the one at Groton being the gift of Frederic Bill, Esq., that at Mystic the gift of the late Captain Elihu Spicer, Jr. The beautiful granite building of the Bill Memorial Library occupies a commanding position on Groton Heights. "In 1888* he presented to the village of Groton a library in memory of his deceased sisters. . . . and in 1890 erected a granite library building at a cost including grounds, etc., of nearly twenty thousand dollars, which he also presented to the trustees of the library. Subsequently he gave the board of trustees ten thousand dollars as an endowment fund." Choice paintings loaned by Mr. Bill adorn the walls and the shelves fitted with the choice productions of standard authors afford to the residents of the borough abundant opportunity for literary culture.

The Mystic and Noank Library at the corner of West Main and Library streets in Mystic is one of the attractive features of the village. Nestling among the trees, surrounded by ample grounds, it is an architectural gem. The sudden death of Captain Spicer before the completion of the structure left it without provision for maintenance and while it is used for a circulating library and reading room, certain restrictions have up to this time deprived the public of the use of the beautiful assembly hall, which is one of the features of the building.

* History of Ledyard, Avery, p. 100.

Taverns

In the old stage coach days the tavern was an important public utility. The arrival and departure of the stages were eagerly looked for by the communities through which they passed, as the news of the day was largely obtained by interviews with the passengers and drivers—the latter being regarded as a rather superior order of beings. The first tavern in Groton of which we have a record was located at the ferry house on the east side at New London, and was licensed by the General Court of Connecticut in 1724 to be “well provided for the entertainment of men with a good stable for horses.”*

The tavern at Old Mystic built in 1754 is a surviving specimen. Further west on the turnpike at Burnett's Corners was the Pequot Hotel, built about 1840 and kept by Captain Richard Burnett. At Center Groton the old Barber house, where Whitfield preached, was used for a time as a tavern, and still further west was a noted hostelry built and owned by Jonas Belton. East of Candlewood Hill was the Harry Niles Tavern, “celebrated as the scene of later ‘trainings’ and barbecues.”**

In Mystic the National Hotel, under the shadow of Fort Rachel, stood for many years, and a short distance to the northwest was a house known in its later years as the Burnside House, until it was destroyed by fire. Another well-known hostelry was kept by Joseph Packer, on the hill near the junction of Pequot road and New London road, the site now occupied by the residence of Louis P. Allyn, Esq. The Mystic Pioneer of March 9, 1867, thus speaks of the demolition of the old house: “That relic of the past, the old Joseph Packer tavern stand, one of the oldest houses in the town of Groton, has been demolished within the past week. One part of the house had been built at least one-hundred and fifty years, and much of that time used as an inn. Three generations by the name of Joseph Packer there lived, and

* Economic and Social History of New England, Weeden, Vol. II. p. 510.

** Historic Groton, p. 50.

there two of them died, the last of the name dying at the South. . . . About eighty years ago the old mansion, which had previously been a half house with back roof reaching to the ground, received the addition of the west half, the roof in the rear running as before. The change to two stories in the rear was a modern innovation." A singular incident in connection with the destruction of the old house deserves mention. Philip Gray, who lived in the house for a number of years prior to its abandonment, served three years in the 21st Connecticut Volunteers and while in Virginia came into possession of a silver spoon marked "J. P." While engaged in tearing down the old house he found another silver spoon, with the same mark, probably belonging to the member of the family named above.

The Ocean House at Eastern Point was conducted for a number of years by Captain Silas Fiske, and after his death by his widow, who disposed of the property to her brother, Roswell S. Edgcomb. He replaced the old house with a new and larger one called the Edgcomb House. This, not proving financially successful, was sold to the Sturtevant interest, who changed the name to Fort Griswold House, under which name it has since been run. About this house has grown up a summer colony of beautiful houses with well-kept grounds, which add greatly to the natural attractiveness of the location. The most elegant mansion at Eastern Point is that of Morton F. Plant, the railroad magnate. This house with its spacious grounds, well-kept gardens and highly cultivated farm is the show place of southeastern Connecticut.

Spicer's Home for the Poor

At the annual town meeting on September 27, 1886, Mr. Thomas E. Packer, in behalf of an unknown donor, tendered to the town the Comfort Brown farm on Fort Hill, comprising fifty-five acres of land with two dwelling houses thereon, and one thousand dollars in money, for an

asylum for the town poor. The gift was accepted with thanks and the selectmen were authorized to receive the property and to transact all business connected with its transfer. On the passing of the deed a few weeks later the giver proved to be Captain Elihu Spicer, Jr., a native of the town, with a summer residence in Mystic but doing business in New York as a member of the firm of C. H. Mallory & Co. At a special town meeting held December 24, 1886, it was voted to lease the farm, as there was but one person at the time liable to be an inmate. This vote stirred up a feeling in the town that an injustice had been done to the donor and that if the town was not disposed to use the gift in the manner intended by the giver, the property should be returned to Captain Spicer. Accordingly a special town meeting was called for January 13, 1887, at which the vote to lease the farm was rescinded and it was

“Voted—To name the property ‘Spicer’s Home for the Poor.’ It was also

“Voted—That the Selectmen of the town be, and they are, instructed to employ a good and competent man and wife to work and improve the town farm until the next Annual Town Meeting, making such arrangements with such persons as they may consider to be for the best interest of the Town and for the purpose for which said farm was intended to be used, namely—for the Town’s Poor.”

In the selectmen’s report for the year ending August 31, 1889, mention is made of the farm as follows:

“The town now has six poor at the Spicer Home and has had as high as eight part of the year. The Selectmen have from time to time carefully inspected the Spicer Home and its inmates, kept by Mr. L. B. Crandall and wife, and have always found everything in good order and open for inspection.

“The poor are clean and tidy and they with one accord give the home and Mr. and Mrs. Crandall a fatherly and motherly name. The farm is kept in good order and this year is rather an advantage than a drawback to the town.”

In their report for ~~year~~ ending August 31, 1894, the

selectmen acknowledge receipt from the estate of the late Captain Elihu Spicer of the sum of \$1,817.26 "to be used in improving and maintaining the farm and buildings at the Spicer Home."

Thus through the generosity of one of her sons, Groton is provided with a comfortable home for her unfortunate poor and is removed from the list of towns who farm out their poor people to the lowest bidder.

Banks

The town boasts of two banks, both occupying the same building in Mystic. The Mystic River Bank was chartered in 1851 and Mr. Charles Mallory was its first president. He was succeeded, August 7, 1860, by Captain N. G. Fish, who held the office until his death. December 5, 1861, the bank became the Mystic River National Bank. Captain William Clift was chosen president August 24, 1870, resigning June 7, 1881, on account of failing health. He was succeeded by Mr. F. M. Manning, the present incumbent. Mr. George W. Noyes, the first cashier, held the position until his death, February 26, 1866, when he was succeeded by his son Henry B. Noyes, who has continued until the present time.

The Groton Savings Bank was established in 1854 with Captain N. G. Fish as its first president and George W. Noyes treasurer. Both served until death severed the connection. Captain William Clift was made president in 1870 and held the office until July 1875, when he was succeeded by Henry B. Noyes, who had been treasurer since the death of his father in 1866. A. H. Simmons was appointed treasurer to succeed Mr. Noyes. Both these banks have been exceptionally well managed and have steadily increased in resources and in the respect of the community.

Mystic Cornet Band

This is an institution of which the citizens of Mystic have just reason to be proud. Organized in 1853, for many

years it had the proud distinction of being one of the first bands in the State. At the holding of a festival for its benefit in October 1868 Judge Potter wrote the following history of the organization:

"The present members are as follows: Frederic T. Mercer, leader; Horace W. Fish, Charles Gallup, E. A. Scholfield, Jesse D. Noyes, Simeon G. Fish, Samuel C. Gallup, Leonard Mallory, W. Carey Edgcomb, John Forsyth, F. S. Bidwell, John Gallup, Jr., Seth Slack, Ebenezer Morgan, Frank P. Baker, James W. Waterman, Thomas H. Williams, Selar Eldredge. Several of these men have been members from the beginning, as J. W. Waterman, Leonard Mallory and Ebenezer Morgan: and with the first two the organization really originated.

"The first subscription, started February 1, 1853, amounted to \$350 and was headed by F. M. Manning and D. D. Mallory, and we may here say that Dr. Manning has taken a deep interest in its success from its origin, not only freely contributing himself but circulating subscriptions, and for many years being one of its efficient players. Of the sixty-eight original subscribers to their first fund to purchase instruments, some thirteen have passed away. They were Denison Burrows, Ambrose H. Grant, Horatio N. Fish, Dexter Irons, William P. Smith, Joseph Cottrell, Asa Fish, George Wolfe, Ira H. Clift, Lyman Dudley, George W. Ashby, George W. Noyes, Ambrose H. Burrows—all names of high worth in the community.

"But while so many of the original patrons are dead it is not less worthy of record that among the twenty-five to thirty active members connected with it for a longer or shorter time, not one has died. Its first instructor was J. F. Slater, but its first real leader was John D. Wheeler, now of Willimantic, also one of its original members, and whose praise has always been on the lips of his associates. Jesse D. Noyes was also an original member and for a time its secretary; but he was for some years, till lately, disconnected with it.

"Its leader for much of the time has been Dr. Frederic

T. Mercer, by whom most of the music has been arranged and who has been indefatigable in his labors to build up and perfect the musical talent of the band. He may well claim paternity as well as leadership in an institution which must have gone down without his fostering care and artistic talent. David D. Mallory was one of its first members and chairman of the original organization, though not himself an actual performer.

And here we may as well give the names of such members as have not been mentioned above, who have left the band, viz., Joseph R. Rindge, Dr. John Gray, John W. Brown, Austin P. Niles, John H. Cranston, C. C. Stebbins, Gilbert E. Morgan, Nathaniel M. Noyes, Benjamin E. Mallory, James D. Smith, Thomas F. Slack, James Cranston, Giles Edwin Lamb, and perhaps a few others. Several of these have acted as officers, as chairmen, secretaries or treasurers. . . ."

Fires

Floral Hall in Mystic was the scene of a large fire, December 12, 1863. The building was totally destroyed, together with the fish market adjoining on the east. The insurance, \$12,800, did not cover the loss. Messrs. Packer & Allyn, the owners, proceeded at once to the erection of a new and larger building, which was completed in the fall of 1864, and at a fair held by the Mystic River Soldiers Aid Society, on October 6, the hall in this building was by vote of those present named "Central Hall."

This building contained stores on the first floor; offices and tenements on the second, and two halls, Central and Masonic, on the third. This building in turn was burned, December 29, 1880. This fire was one of the most destructive that ever occurred in Mystic, the loss being estimated at \$75,000. Besides Central Hall block, Manning's drug store and Gates & Co.'s shoe store on the west and Anthony Ryan's block on the east were destroyed. All the parties in interest at once rebuilt, Central Hall at this time being reduced to two stories in height

Probably the most destructive fire in the history of the town occurred on the night of December 28-29, 1865, at which time the steamboat freight depot at Groton, together with the splendid steamer "Commonwealth," was destroyed, entailing a loss estimated at nearly a million dollars. The wharf, together with a large number of freight cars, was burned and one passenger on the steamer lost his life.

The destruction of all landing facilities at Groton led to the return of the steamboat line to Stonington, from which point it had been transferred to Groton a few years before. Other fires that deserve mention are the burning of Johnson & Denison's carriage shop, September 26, 1864, when the carriage shop, trimming shop, blacksmith shop, storehouse and barn belonging to Mr. Denison and the house and barn belonging to Mr. John Batty were consumed, involving a loss of \$11,000.

The Griswold House at Groton was burned in April 1858. The house had been built about five years before by Amasa Rockwell as a place where seekers after health and comfort might find all the attractions of a first-class watering place. He had just leased the house to Samuel Jacobs, formerly of Northampton, Mass. The loss in house and furniture was estimated at \$16,000; the insurance was \$9,000.

On July 6, 1867, a fire destroyed the carpenter shop of H. & C. W. Latham, together with the paint shop adjoining, also the Burnside House and a barn, formerly the slaughter house belonging to Charles S. Williams.

From a sentimental standpoint one of the most regrettable fires was the burning of the old Avery house in July 1894. The relocation of the railroad placed the tracks very near this house and it is supposed that sparks from a locomotive set the house on fire and it was totally destroyed. This was said to have been the oldest house in Groton, its history tracing back to about 1657. The original house was much smaller than the one destroyed, additions having been made to it from time to time—one of the additions being built with the material from the old Blinman meeting

house in New London. The house was occupied by James D. Avery, the town clerk, and with the house were destroyed many of the town records; how many will probably never be known.

Notable Events

Two notable events at the close of the Civil War deserve mention. The first was the funeral service in memory of Abraham Lincoln. This was held in the Union Baptist Church in Mystic on the Wednesday following the assassination. All business was suspended, schools were closed and the people turned out en masse to do honor to the martyred President. A procession was formed at the Liberty Pole near the bridge at 10 a. m. in the following order:

Mystic Cornet Band	
1st Division—Citizens	
2nd	Charity Lodge No. 68, F. & A. M.
3rd	Citizens
4th	School children
5th	Citizens in carriages

The procession moved through the principal streets to the church, where services were held at 10:30 a. m., participated in by the following clergymen: Rev. Lorenzo Sears of the Episcopal Church, Rev. Erastus Denison and Rev. A. C. Bronson of the Baptist Church, Rev. C. H. Boyd of the Congregational Church and Rev. Isaac Stoddard of the Methodist Church. Colonel Hiram Appelman also took part in the programme. An air of deep solemnity pervaded the whole community and the large crowd of people—estimated at from twelve to thirteen hundred—filled the house to its utmost capacity, hundreds remaining standing through the entire service.

The other event was of a different character, being the celebration of the Fourth of July following the close of the Civil War. At Mystic the day was observed by a great parade—the first event of the day being a flag-raising at the liberty pole, by Captain Jeremiah Holmes, a veteran of the War of 1812. The officers of the day were:

Hon. Nathan G. Fish, President

Vice Presidents

Charles Mallory	William S. Noyes
Jeremiah Holmes	Capt. John Appelman
James Gallup	William Clift
Peter Forsyth	George W. Noyes
George Greenman	William E. Wheeler
D. D. Edgecomb	John Burrows
Thomas Williams	Rev. Erastus Denison
Isaac D. Miner	Silas E. Burrows
Charles K. Holmes	John Gray
Sanford Stark	Col. Amos Clift
Robert Palmer	Eldredge Wolfe
B. F. Hoxie	Capt. Elihu Spicer
H. D. Chesebro	Capt. Henry Ashbey
George Packer	Mason Manning
Randall Brown	Capt. Benj. Burrows
Leonard C. Williams	Reuben Heath
Randall Brown	James Potter
Leonard C. Williams	Caleb E. Tufts
John S. Schoonover	Alonzo Williams
Welcome B. Lewis	Isaac D. Holmes
Charles Grinnell	Capt. Elam Eldredge
Henry K. Manwaring	E. Franklin Coates

Secretaries

D. W. Edgecomb	Lemuel Clift
H. G. A. O. Adam	

Charles H. Denison, Chief Marshal

Executive Committee

Charles H. Mallory	Isaac W. Denison
Col. W. W. Packer	William Batty
Col. Hiram Appelman	Thomas W. Noyes
Rev. V. A. Cooper	George H. Greenman
John E. Williams	
Mrs. T. S. Greenman	Mrs. F. T. Mercer
Mrs. Sidney Ashbey	Mrs. Hannah Latham
Mrs. I. W. Denison	Mrs. William E. Maxson

Mrs. Peace Grant

Attendants at the tables

Mrs. Mary Holmes	Mrs. D. D. Mallory
Mrs. C. H. Mallory	Mrs. L. E. Haley
Mrs. George W. Mallory	Miss Calista V. Potter
Mrs. M. Seigneous	Miss Susan L. Fish
Mrs. S. Slack	Miss A. A. Murphy
Mrs. Lucy Riley	Miss Eldora Kerr
Mrs. Lucy Prentice	Miss Hannah Denison
Mrs. Booth	Miss Frances Denison
Mrs. G. W. Noyes	Miss Elizabeth Noyes
Mrs. Frances Burrows	Miss Jennie Noyes
Mrs. H. C. Holmes	Miss Prudence Bailey
Mrs. Sally Ashbey	Miss Lydia Forsyth
Mrs. Sally Grinnell	Miss Harriet Woodward
Mrs. Fanny Packer	Miss Harriet M. Dudley
Mrs. Eliza Squire	Miss Hannah Cranston

Mrs. E. F. Coates	Miss Phebe Brush
Mrs. Hannah Mallory	Miss Eleanor Smith
Mrs. Mary A. Brown	Miss Hannah Clift
Mrs. Pierce	Miss Margaret Irving
Mrs. Lucy A. Breaker	Miss Eliza Maxson
Mrs. Thomas E. Packer	Miss Sallie Haley
Mrs. Merritt	Miss Eliza Mallory
Mrs. Kenyon	Miss Lucy Brown
Mrs. C. S. Fairbanks	Miss Ellen Oben
Miss Emma Irons	

Representatives of the States

Adelia R. Breaker, Goddess of Liberty

Maria Williams	Cassie Haley
Nellie Sawyer	Eliza Tift
Caroline Sylvia	Hattie Bronson
Annie Morgan	Nellie Watrous
Georgianna Noyes	Nancy Williams
Hattie Noyes	Ellen Williams
Lizzie Forsyth	Ella Giddings
Henrietta Irons	Lizzie Riley
Augusta Smith	Frederica Packer
Mary Barnes	Eldora Kerr
Annie Irons	Florence Kerr
Louisa Landers	Sarah Noyes
Virginia A. Hale	Diana Denison
Minnie Carpenter	Addie Denison
Isabel Barrows	Sylvia Brainard
Lelia Bailey	Theresa Packer
Emma Bradley	Alice Burrows
Lavinia Denison	Henrietta Brand

The exercises opened at ten o'clock with singing, "Tramp, Tramp, Tramp, the Boys Are Marching," by the thirty-six young ladies representing the States and the Goddess of Liberty, who occupied a car which was drawn up near the speaker's stand. The assemblage then joined in singing two verses of "Old Hundred," after which Rev. A. C. Bronson offered prayer. "Hail Columbia" was rendered by the Mystic Cornet Band and William H. Potter read the Declaration of Independence. The president then introduced Hon. Mark Trafton of Maine, who delivered an eloquent address fitted to the occasion. At the close of the address the procession formed in the following order:

Charles H. Denison, Chief Marshal
 Executive Committee as aides
 Flag of the Union
 Mystic Cornet Band
 Orator of the day and clergy in carriages
 Veterans of the War of the Revolution

Veterans of the War of 1812 in carriages
 Heroes of the present war both in the land and naval service
 of the United States

Artillery

36 young ladies representing the States of the American Union
 with the Goddess of Liberty supporting the Banner of the Union
 in a car drawn by six horses

Charity Lodge No. 68, F. & A. M.

Sabbath Schools

Citizens and visitors on foot

Vehicles and Equestrians

After a short parade through the streets the company marched to Great Hill, where a bounteous repast had been spread under the auspices of the ladies mentioned above. Although there were many visitors from surrounding towns, all were abundantly cared for and at three o'clock the company returned from the grove and were dismissed. Houses and stores along the route of march were profusely decorated and the town wore the appearance of rejoicing that was in the hearts of all—rejoicing that the cruel war was over and that our country, once again united, was on the way to greater achievements than ever before.

Meteorological

From the earliest records we find that the climate has shown extreme variations. As early as 1698 we read: "Jan. 24, 1698. The sound was frozen to fishers island. 26. Many small fowll Killed here. Feby. 2 a gret snowing Candlemas day. 13. no meeting because of snow. July 4 1702 a gret storm of thunder and hail that was not melted in three days, and killed much corn and other grain, and some catel and fowls and many birds."*

"Jan. 23 1727-28 Nathaniel, Stephen and Abigail went to Groton on the ice. Horses have gone over this day."** "Jan. 7, 1751-52 River frozen over. Crossing on ice from Mr. Winthrops Neck."† "The great snow of February 1716-17 is famous in the annals of New England. It commenced snowing with wind north-east on the twentieth of

* Diary of Manasseh Minor, pp. 27 and 54.

** Hempstead's Diary, p. 194.

† Ibid, p. 581.

February and continued all night: the snow was knee deep in the morning. There was no cessation of the storm during the day and a part of the next night; the wind all the time blowing furiously and the drifts in some places ten and twelve feet high. . . . On Sunday, 24th, was another fall of snow, very windy and cold north east. No meeting. Many horses and cattle found dead.”*

“One of the seasons noted in the annals of New England for intense cold was the winter of 1740-41.** The extreme severity of the weather at New London commenced with a violent snow storm at Christmas. By the 7th of January the river was frozen over between Groton and Winthrop’s Neck; and the intense cold continued without interruption from that time to the middle of March.

“The ice extended into the sound towards Long Island as far as could be seen from the town; Fisher’s Island was united to the main land by a solid bed. On the 14th of February a tent was erected midway in the river between New London and Groton, where entertainment was provided. A beaten path crossed daily by hundreds of people extended from the Fort (now Ferry Wharf) to Groton, which was considered safe for any burden till after the 12th of March, at which time the river was open to the ferry but fast above. People continued to cross on the ice at Winthrop’s Neck till the 27th, when the river began to break up. Ice in large blocks remained in various places almost to midsummer. At one spot in Lyme parties assembled to drink punch made of ice that lay among the ledges as late as July 10th.”

“The extreme severity of the winter of 1779-80 is well known.† On the 2nd of January a violent storm commenced. . . . To this succeeded about five weeks of extreme cold: the Thames was closed up as far down as the light house—a sight which the oldest natives do not see more than twice and seldom but once in their lives. A

* History of New London, Caulkins, 1830, p. 405.

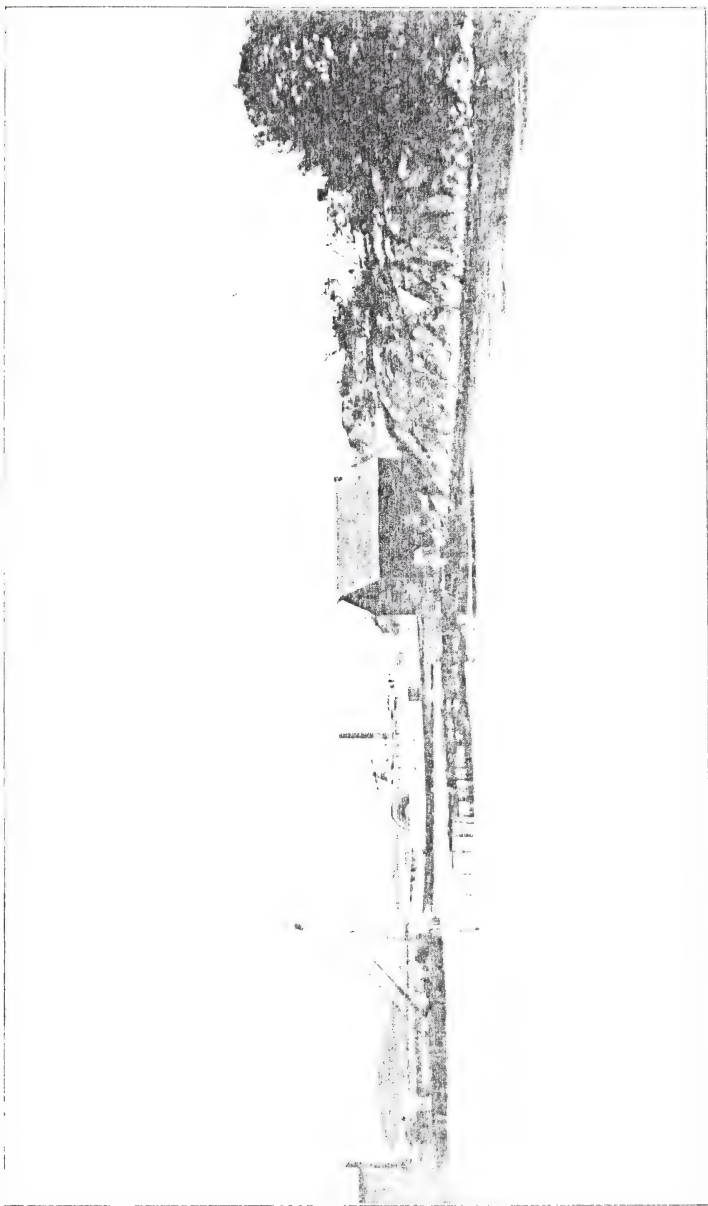
** Ibid, p. 411.

† Ibid, p. 543.

storm on the 7th of February opened the harbor at the mouth but opposite the town it remained shut till the second week in March. The day previous a barbecue had been served upon the Isle of Rocks, midway between New London and Groton; but at night a furious southeast storm broke up the ice and the next morning a dashing current was running where sleighs had crossed and people had feasted the day before. Thomas Mumford of Groton was then recently married and the night before the thaw gave an entertainment which many guests from New London attended, crossing the river in sleighs. The banquet and dance continuing late and the storm coming on suddenly and furiously, the party were not able to return as they went and the next morning the swollen river full of floating ice rendered crossing in any way a hazardous attempt. Some of the guests were detained two or three days on that side of the river."

The summer of 1798 was noted for its extreme heat and for the prevalence of yellow fever in New London. "Barber's Historical Collections," under the heading of New London (p. 294), says: "In that summer (1798) from the 28th of July to the 1st of September the heat was intense; the mercury in Fahrenheit's thermometer placed in the open air stood at midday from 86 to 93 with the exception of five days in which it stood at 82, and one day at 78, which was its greatest depression. There was only one thunder shower during this period. The earth being parched under excessive droughts, vegetation failed early in August and many trees shed their leaves.

"It was noticed that the air was remarkably metallic, especially in that part of the city where the desolating sickness prevailed. Our usual fresh southwesters left us and we had only very light winds in the day. Scarcely a day occurred for seven weeks in which a person might not have carried a lighted candle through the streets. The nights in gloomy succession brought a deadly calm attended with sultry heat. Such a season as that of 1798 is not in the recollection of the oldest citizen."



OLD RED STORE, RANDALL'S WHARF AND LEDGE AT PACKER'S FERRY

What was known as the Christmas storm of 1811 was long remembered as one of the most severe in the history of the town. The storm commenced on the morning of December 24th and continued all that day and until the morning of Christmas Day. Accompanied by a fierce gale of wind and intense cold, the snow drifted to great depths. Shipping suffered terribly, the coast being strewn with wrecks. A smack from Mystic went ashore on Fisher's Island, but the crew fortunately reached the shore and found shelter in a home on the island.

On September 23, 1815, occurred the great "September gale." The Mystic Pioneer of October 10, 1863, gives the following graphic account, all gathered from survivors of the fearful storm:

"On the Groton side—Mystic River—north of the Old Red Store was first the house occupied by Jedediah Randall, now by Stephen Denison (near the present site of the street railway power house—C. R. S.), next west the house occupied by Levi Amesbury, now by Mrs. Welch, northeast of that the house occupied by Jonathan Wheeler, now by Lyman Dudley, northeast of that the house occupied by Anthony Wolfe, and the first north of where the bridge now is—there being at that time no bridge here—was the house built by a Mr. Elliott, now occupied by Mrs. (Ambrose) Hillard Grant, north of that the house of Captain John Wolfe, now occupied by Mr. L. James, north of that the house built by Avery Brown, now occupied by John Weller, northeast of that the house built by Captain George Eldredge, Sr., now occupied by Elam Eldredge, north of this the house occupied by Captain John Appelman, now by Captain John E. Tribble.

"These were the only houses then standing on the flats between the Old Red Store, then owned by Jedediah Randall, and Long Bar, opposite Greenmanville. There was then no meeting house on either side of the river and but one school house within the circuit of a mile from the same point, which stood on the site now occupied by the parsonage of the Union Baptist Church.

"The storm of wind and rain began on Friday, the 22nd of September, from the northeast and continued until night, when the gale began to increase in fury and during the night it may be said the terrific gale commenced. The next morning, September 23rd, at about six o'clock the wind veered from the northwest to the southeast, at which point it settled in an hour and the hurricane here commenced its violence. At this time the tide began to rise rapidly, overflowing the low lands and beginning to cause anxiety among the inhabitants for the safety of their vessels and other property. At nine o'clock the gale was still increasing, the air being very thick with the spray from the salt water, and the people were at a loss to know whether it was rain or spray or both combined which drenched the clothing of those who ventured out to look after their property. . . . Captain Appelman, living in the house which Captain John Tribble now occupies, fearing that the house might be swept away by the force of the waves or blown over by the wind, with his family and a Miss Burnett, a visitor, left the house, wading in water waist deep, and at length reached the home of Captain Amos Clift, now occupied by his son, Colonel Amos Clift. Mrs. George Eldredge, Sr., with her children also left her house, now occupied by Captain E(lam) Eldredge and sought refuge on the same hill, which was a general place of rendezvous for the affrighted and drowned out villagers.

"By this time the tide had reached such a fearful height that many were afraid to leave their dwellings and awaited with great anxiety the abatement of the terrific hurricane.

"From nine o'clock until ten the gale steadily increased and at this hour raged in its greatest fury, the destructive elements, wind and water carrying everything before them; the water at this time was at such a height and raged with such fury that the windows in the first story of the old Pistol Point house were demolished, the barn belonging to this house was swept away and a cow in the barn managed to get out and was carried by the force of the wind and water to the Groton side of the river, where she was found the

next day, 'safe and sound in every limb.' . . . The old Randall Store was in great danger of being swept away, the water being up to the top of the counter, and was only saved from destruction by a cargo of salt stored in it, which it was supposed held it down.

"The smack 'Hancock,' Captain Elisha Packer, lying at anchor in the river, was driven ashore in a cornfield where the Noank road now runs, in the vicinity of Old Field. The sloop 'Ranger,' Captain Silas Beebe, was driven on to Randall's wharf and stood leaning against the door of the Old Red Store, her mast rising above the roof like a flag staff.

"The smack 'Driver,' Captain John Appelman, broke away from the wharf near the 'Ranger,' was driven up the river, striking Captain Appelman's home with her flying jib-boom, and passing on, at last stopped in a cornfield, her bowsprit sticking into an apple tree near where Horace Clift's house now stands. Soon after ten o'clock the wind began to change from southeast to south and at eleven was blowing from the southwest; the tide then began to recede with as much velocity as it had before risen, the gale having spent its fury. During the gale the tide rose ten feet above usual high tides.

"We have never heard any estimate made of the amount of damage to property and we find it at this late date impossible to make a correct one, those now living who were witnesses to the disaster being unable to give us any satisfactory idea of the amount; there were a number of other vessels driven ashore and otherwise damaged between Noank and Mystic, nearly all the houses with their furniture more or less damaged, forest and fruit trees torn up by the roots or blown down by the tornado and much valuable ship timber destroyed, fences swept away and corn fields levelled, of which no account has been or ever can be made, and of course no correct estimate can be given of the loss, but it must have been very large and have fallen heavily on the then mostly poor villagers.

"To the distance of six or seven miles back in the country the leaves of the trees were covered with salt from the

spray of the ocean, carried to that distance and crystalized by the sun's rays, giving the leaves a very pretty silvery appearance.

"The terrific tornado will be recorded as the most severe that visited New England since its settlement by Europeans, there being but two others on record that can bear comparison to it—the Christmas gale of 1811 and that of 1635."

Fisher's Island, which up to 1815 was heavily wooded, was entirely stripped of wood by this tornado.

On February 15, 1846, occurred a storm of great severity, memorable for this town by the loss on Squam Beach, N. J., of the ship "John Minturn," in which wreck perished Captain Dudley Stark, his wife and two children and John Leeds, his mate, of Groton. It was said by old inhabitants that no storm of equal severity occurred until the blizzard of March 12, 1888.

Another September gale of note was that of September 8, 1869. Houses were unroofed and trees blown down, but no exceptional damage was wrought in the town.

Burial Grounds

In accordance with the custom of the early settlers of New England, burials were usually made in land owned by the family of the decedent and we find these small family burying grounds scattered all over the town. We can name a number which remain as family grounds: the Captain Ambrose Burrows and Daniel Burrows on Pequot Hill, the Silas Burrows and Benjamin Burrows on Fort Hill, the Fish family on Pequot Hill, Crary near Burnett's Corners, Park family (two) on Cow Hill, Gallup family on Gallup Hill (now Ledyard), Packer family on the George Packer farm, Niles family, Allyn (Ledyard).

All the above mentioned grounds ante-date the year 1800. A burial ground of later date is the "Lower Mystic Cemetery," situated on the New London road about a mile west of the village. This was incorporated in 1849, its first officers being Jeremiah Willur, president, and Horatio N

Fish, secretary. The present officers, elected in 1890, are Charles R. Stark, president and Amos E. Slack, secretary and treasurer.

At Noank is another cemetery of comparatively recent date.

Miss Caulkins in her "Stone Records of Groton"* mentions the following burial grounds, in all of which are buried victims of the Fort Griswold massacre:

"The Ledyard Burial Ground at Groton Heights, about one-quarter mile southeast of Groton Monument. The Starr Burial Ground in town of Groton on North Road, about one mile and a half from Ferry. The Wood Burial Ground in town of Groton. A small inclosure about one half mile from Starr ground on right of road driving north. The Crary Burial Ground in town of Groton. An inclosed ground on right of road between Burnett's Corners and Old Mystic, and about a mile from the latter place. The Turner or Moxley Burial Ground in town of Groton. An inclosed ground at about one mile from Center Groton on right of road from Center Groton to Gales Ferry. The Palmer Burial Ground in town of Groton. An inclosed ground about a quarter mile back from road, on Brook street, near head of Palmer's Cove. The old Pequonnoc or Avery and Morgan Burial Ground in town of Groton at Pequonnoc Bridge. This ground is one of the oldest in the town although another at Smith Lake, just north of Pequonnoc village, is nearly as old. The Packer Burying Ground in the western outskirts of Mystic is another old burying ground. The Captain Ambrose Burrows Burying Ground is located near the summit of Pequot Hill and the Daniel Burrows Ground is only a short distance to the south. The Wightman Burying Ground is located on the grounds of the old First Baptist Church, just off the road leading from Burnett's Corners to Center Groton. Here is found a monument erected by the Baptists of Connecticut in 1890 to the memory of Rev. Valentine Wightman, the first Baptist

* Occasional Publications, New London County Historical Society, Vol. I

pastor in Connecticut. A short distance to the west still stands the old parsonage given to Valentine Wightman by his friend William Stark."

Post Offices

For many years the post office for the town was either at New London for the western part or at Old Mystic for the eastern section, that being a station on the old post road, though the post office was located on the Stonington side of the river. The first post office in the town was at Groton and Elijah Bailey was the first postmaster. He was appointed June 11, 1818, and served until his death. His successors have been:

Albert G. Latham, September 7, 1848
Simon Huntington, April 26, 1850
Aaron Chapman, September 22, 1856
Timothy W. Turner, June 8, 1861
Robert A. Morgan, September 27, 1866
John S. Morgan, May 24, 1869
Elisha A. Hewett, August 11, 1885
Joseph A. Smith, December 20, 1889
Pardon M. Alexander, December 14, 1893
Roswell S. Edgcomb, September 18, 1897

The second office was Portersville, established February 6, 1823. The incumbents have been:

Jedediah Randall, February 6, 1823
Peleg Denison, October 19, 1844
Nathan S. Fish, March 27, 1849

Name changed to Mystic River, August 2, 1851.

Nathan S. Fish, August 2, 1851
Caleb E. Tufts, December 28, 1852
Dwight Ashbey, June 8, 1861
John Gray, October 2, 1867
Warren W. Packer, April, 1869
Daniel B. Denison, August 11, 1885
Parmenas Avery, September 23, 1885

Discontinued February 19, 1887.

Center Groton, Connecticut

Richard W. Smith, June 4, 1896

Discontinued May 15, 1899

Reestablished —

Henry Haley, June 15, 1844
George L. Daboll, August 23, 1847
George W. Daboll, July 24, 1888
Arthur G. Lester, December 2, 1889

Name changed to Center Groton.

George W. Daboll, December 9, 1893
Arthur G. Lester, December 23, 1897

Discontinued October 17-31, 1902.

Noank, Connecticut.

William Latham, June 25, 1841
George W. Chipman, November 30, 1844
William Latham, December 3, 1851
Orrin E. Miner, June 15, 1869
William Palmer, November 2, 1883
William E. Murphy, September 9, 1885
Edwin B. Searle, May 22, 1889
William G. Rathbun, June 26, 1893
Roswell P. Sawyer, November 23, 1897
George E. Andrews, March 3, 1905

Poquonoc Bridge, Connecticut.

Lake Pequot.

Jefferson Perkins, June 25, 1841

Name changed to Pequonoc Bridge and

Sanford Morgan appointed January 13, 1845
Daniel Morgan, September 6, 1861
James D. Avery, March 10, 1863
Miss Sarah H. Morgan, May 25, 1866
Daniel Morgan, August 14, 1867
John Crandall, June 12, 1872

Office now known as Poquonock Bridge and

Daniel Morgan appointed July 12, 1877
Henry J. Lacey, May 31, 1880
Russell W. Wells, April 17, 1884
William B. Maniere, February 20, 1899
Albert G. Maniere, May 16, 1905

West Mystic, Connecticut.

Robert D. Bradley, April 15, 1890
Herbert D. Chapman, August 12, 1896
Robert D. Bradley, July 18, 1901

Newspapers

On March 12, 1859, Amos Watrous, a bookseller at No. 6 Wolfe's Building (Floral Hall) Mystic, issued the first number of the "Mystic Pioneer," which he stated, in this first number, was to be a paper which should represent the interests of Mystic and her sister villages and give a record of passing interest and a weekly history of home affairs. The paper was not to be neutral in its attitude to public questions, the editor reserving to himself the right to express his opinions, at the same time allowing the free use of his columns within reasonable limits to those differing with him, in order that there might be free discussion of the momentous questions then agitating the public mind. Mr. Watrous was succeeded in the management of the paper by Chauncey D. Rice, who remained in charge until his enlistment in the 26th Connecticut Volunteers, when he was succeeded by H. G. A. O. Adam. In January 1870 he sold the establishment to I. Walter Miner, who changed the name to "Mystic Journal." Mr. Miner remained in charge but fourteen months, when in April 1871 he transferred his interest in the paper and printing office to the "Stonington Mirror." The paper was thereafter issued from the office of the Mirror, being identical with the latter, except for the retention of its own name.

In February 1873 the "Mystic Press," under the editorship of Lucius M. Guernsey, was established in the quarters vacated by the "Journal" and this continues to be the village paper of Mystic.

First Spiritual and Liberal Society

In the month of August 1869 the First Spiritual and Liberal Society of Mystic was organized in Avery Hall in Mystic, where for a time its meetings were held. A brief constitution adopted stated that the object of the organization was moral and spiritual instruction and it was to be promotive of a belief in spiritual existence, the meetings being free and the subject presented open to discussion.

Soon afterwards the society dedicated a new hall on Brook street, near Palmer's Cove. The cult has never attained a great vogue, though it had devotees in the town for many years.

Echoes of Slavery Days

The following incidents growing out of the time when slavery existed in Connecticut are of interest. In the Groton Land Records, Book 10, page 89, we find this entry:

"Be it remembered that we, Benjamin Brown of Groton in the County of New London and State of Connecticut, Husbandman, and Sarah his wife, being both convinced by the spirit of truth that it is unjust for us to hold any of our fellow creatures in bondage and servitude, we viewing it to be the mind of God and his holy and well beloved son, Jesus Christ, our Redeemer Lord and Savior, that all the race of mankind has an equal right to temporal freedom as well as deliverance from Spiritual bondage; If they will except of the same, do hereby in the fear of God in the love of his dear Son and in obedience to the Holy and Blessed Spirit release, set at liberty, yield up and surrender all our rights, title, claim or demand that ourselves our heirs, executors or administrators have or can have, of, in and unto a certain Negro Girl named Cloe aged about eighteen years, which according to the laws of man doth belong unto us as our own estate, unto her the said Cloe, meaning hereby that she should be a free person in the eye of the laws of the land to all intents, construction and purposes as fully and completely as if she had been free born, or that any white person belonging to this country can have, and for the causes aforesaid to hereby utterly revoke and disannul all pretentions to any right or title to the aforesaid Cloe that we have or any other person or persons have or can have from, by or under us as fully and completely as if she had never been born in bondage unto us.

In witness whereof we, the said Benjamin and Sarah, have hereunto set our hands and seals this twentyeth day of the eleventh month in the year of our Lord 1782.

James Hathaway

James Parker

Benjamin Brown

Sarah Brown

Entered for record July 1, 1783.

April 12, 1800

We certify that Nero, a Negro man belonging to Robert Gere, Esq. of Groton in New London County is above 25 and under 45 years of age, is healthy and well and desires to be made free agreeably to Statute Law of the State of Connecticut, in such case made and provided. We therefore consent that his said master may set him free conformably to said statute law.

Stephen Billings

Isaac Avery

Justices of the Peace

Present

Stephen Billings

Isaac Avery

"Soon after* (1817) was tried the case of Town of Columbia vs. Williams et alium. A citizen of Groton had left a slave, Adam, who had, after his master's decease, removed to Columbia and there became a town charge. The town sued the heirs of Williams and they claimed that the suit was improperly brought, that Groton ought to have been sued as Adam had a settlement with his master there, which town could then have recovered from them. As it was admitted that Adam had never been manumitted the Court sustained the claim of the defendants, and the town on this point lost its case and a new trial was ordered, which seems never to have come off."* Although slavery was practically abolished by the act of March 1, 1784, suits for the support of former slaves were common for the next fifty years.

We have spoken of the formation of a Baptist church in Key West and that the church belonged to the Stonington Union Association. In 1847 it was reported to the associa-

* Slavery in Connecticut, John Hopkins Press, October, 1893, p. 46.

tion that slavery existed in the church at Key West and Deacon Albert Edgcomb and Revs. A. G. Palmer and Erastus E. Denison were appointed a committee to inquire into the matter and to report at the next annual meeting. The committee reported in 1848 and the record states:*

"After a somewhat protracted discussion (though in a Christian spirit) the following resolution was offered and adopted, and ordered printed in the minutes of the Association:

"Resolved—That in view of the fact as presented in the report of the Committee that slavery does exist in the church at Key West, and that the holding of slaves does not disqualify an individual for membership therein, said church be dropped from membership in this Association."

* Minutes Stonington Union Association, 1848.

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The same name may refer to several individuals.

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